



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

1010 Rite

AN
ELEMENTARY
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

3

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

NEW EDITION, THOROUGHLY CORRECTED.

SEVENTH THOUSAND.

NEW YORK:
JOHN WILEY & SONS.
LONDON: CHAPMAN & HALL, LIMITED.
1902.

Entered according to Act of Congress, in the year 1871,

By WILLIAM HENRY GREEN,

In the Office of the Librarian of Congress, at Washington.

Copyright renewed, 1899,

By WILLIAM HENRY GREEN.

PREFACE.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

CONTENTS.

	PAGE		PAGE
ORTHOGRAPHY.		§ 31. Verbs. Their Species.....	29
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification.....	3	§ 33. Kal Preterite and Infinitives	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel, and Pual Pre-	
§ 4. The Vowel-Points.....	5	terites and Infinitives....	32
§ 5. Sh'va.....	6	§ 35. The remaining Preterites and	
§ 6. Pattahh-furtive.....	7	Infinitives.....	34
§ 7. Quiescence of the Vowel-		§ 36. Kal Future, Imperative, and	
Letters.....	8	Participles.....	35
§ 8. Scriptio plena and defectiva	9	§ 37. Niphal, Piel, and Pual Fu-	
§ 9. Syllables.....	10	tures, etc.....	37
§ 10. Resulting Vowel-changes...	12	§ 38. Hiphil, Hophal, and Hith-	
§ 11. Kamets and Kamets-Hha-		pacl Futures, etc.....	39
tuph.....	13	§ 39. Peculiar Forms.....	40
§ 12. Daghesh-lene.....	14	§ 40. Paragogic and Apocopated	
§ 13. Daghesh-forte.....	15	Future and Imperative...	41
§ 14. Mappik.....	15	§ 41. Vav Conversive.....	42
§ 15. Raphe.....	16	§ 42. Verbs with Suffixes.....	43
§ 16. Accents.....	16	§ 43. Gender and Number of Nouns	45
§ 17. Position of the Accent....	17	§ 44. Feminine, Dual, and Plural	46
§ 18. Recession of the Accent...	18	§ 45. Dual and Plural in Feminine	
§ 19. Pause Accents.....	18	Nouns.....	49
§ 20. Consecution of Accents....	19	§ 46. Construct State.....	50
§ 21. Makkeph.....	20	§ 47. Its Formation.....	51
§ 22. Methegh.....	20	§ 48. Paragogic Vowels.....	52
§ 23. K'ri and K'thibh.....	21	§ 49. Nouns with Suffixes.....	53
ETYMOLOGY.		§ 50. Irregular Nouns.....	55
§ 24. Prefixed Particles.....	23	§ 51. Imperfect Verbs.....	56
§ 25. The Article.....	23	§ 52. Guttural Verbs.....	57
§ 26. He Interrogative.....	24	§ 53. Pe Guttural Verbs.....	57
§ 27. Inseparable Prepositions...	25	§ 54. Ayin Guttural Verbs.....	58
§ 28. Vav Conjunctive.....	25	§ 55. Lamedh Guttural Verbs.	59
§ 29. Personal Pronouns.....	26	§ 56. Pe Nun Verbs.....	60
§ 30. Other Pronouns.....	28	§ 57. Ayin Doubled Verbs....	61
		§ 58. Pe Yodh Verbs.....	63

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.....	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents.....	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes....	80
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
SYNTAX.		VIII. Paradigm of Pe Guttural Verbs.....	92
§ 67. The Copula.....	71	IX. Paradigm of Ayin Guttural Verbs.....	93
§ 68. The Article.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 69. Nouns definite without the Article.....	72	XI. Paradigm of Pe Nun Verbs	95
§ 70. Adjectives.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 71. Demonstrative Pronouns....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 72. Comparison of Adjectives...	73	XIV. Paradigm of Pe Yodh Verbs	100
§ 73. Numerals ..	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 74. Apposition.....	74	XVI. Paradigm of Lamedh He Verbs.....	102
§ 75. The Construct State.....	74	XVII. Declension of Nouns.	104
§ 76. Tenses of Verbs.....	75	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 77. The Preterite.....	75	XIX. Numerals.....	108
§ 78. The Future.....	76	XX. Consecution of Accents...	109
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW..	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY..	183
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions.....	81		

ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are **all** consonants, and are written from right to left.

1. A'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; כ is *bh* or *v* and כּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כּ *kh* as the German *ch* in *ich*, כּ *k*; פּ *ph* or *f*, פּ *p*; תּ *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כּ *k* like כּ. The letter שׁ with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׂ with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, כּ and ק by *k*, ס and שׂ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and צ require a doubled letter or two letters combined to represent them; ה is the simple *h*, ה has a stronger sound as of rasping the throat, and is represented by *hh*; צ is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מ, נ, פ, צ (combined in the memorial word כּמנפּץ *kininappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ן, ם, ף, ץ, or the letter closed up, ׁ.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-men-yodh He-aleph-resh-tsadhe Za-
yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-men Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָהֶּה) <i>ah^ahha</i>
Palatals	ג	י	כ	ק	(גִּיכָּק) <i>gīkhak</i>
Linguals	ד	ט	ל	נ	ת (דַּטְלֶנֶת) <i>datleneth</i>
Dentals	ז	ס	צ	ש	(זַסְצַשׁ) <i>zastsash</i>
Labials	ב	ו	מ	פ	(בִּמָּפּ) <i>būmaph</i>

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	Gutturals.
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	Sibilants.
Strong	{	ב	פ	} Aspirates and Mutes.		
		ג	כ			
		ד	ת			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words **איתן משה וכלב** (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. **ג, ד, ז, ח, ט, י, כ, פ, צ, ק, ר**.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהֵי *ehēvī*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; כֹּם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē* • חֲשִׁבְנָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>			<i>Short Vowels.</i>			<i>Doubtful Vowels.</i>		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhī'rik	ֿ	ī or ĭ
Tsē're	ֿ	ē	Se'ghōl	ֿ	ě	Shū'rek	ֿ	} ū or ŭ
Hhō'lem	ֿ	ō	Kāmets-Hhātūph	ֿ	ō	Kil'buts	ֿ	

a. The vowel ā is pronounced as in *father*, ă as in *fat*, ē as in *there*, ě as in *ma-*
ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.
 The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שׁוֹנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. שׁוֹמֵר, תִּרְפֹּשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšem.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, חֶרֶב, שָׂכָר, יָזָר, שָׁלַח, מִטָּהוּ, מִשָּׁל, יָשָׁב, עֲשֵׂה, גִּשּׁוּ, שִׁרָק, *חֶקֶר, *עֵזֶר, אֵם, שְׁלֹשָׁם, קָמוּ.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֵגֶר (not סֶגֶר) *sōger*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhâtêph-Pattahh ֶֿֿ; thus הֶרֶג <i>h^arōgh</i>
		Hhâtêph-Seghol ֶֿֿֿ; thus הֶיָּוֶת <i>h^eyōth</i> .
		Hhâtêph-Kamets ֶֿֿֿֿ; thus הֶלִּי <i>h^olī</i> .

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ם, ן or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גִּבְּהָה *gābhō^ah*, לֶקְחָה *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'nāyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^{a†}, *^elōh, mō^t*mādh, khă^a*shēr, mīlhhāmōth, bh'simhhāthkhēm, lē^e*khōl, z'bhūl, yā^t*lēhū, šāmēhh, s'bhībhōthāyikh, rākī^t, dh'ghāth, yēš^t.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in **בֹּרַ** Vav stands not for *v* but for *ō*, and the word is read *bōr*; in **גָּלָה**, **ה** represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters **א ה ו י** are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: **לֹוֶֿעַ** *lōvē*, **שֵׁיֿוֹ** *sēyō*, but **מִיֿוֹת** *mi't*, **בֵּיתֿ** *bēth*.

3. At the end of words **ו** is quiescent when preceded by *ō* or *ū*, and **י** when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, **חֵי** *hhē*, **בִּי** *bī*, but **חַיֿ** *hhay*, **גֹּיֿ** *gōy*.

Final **ה** is quiescent, unless it has Mappik, § 14, **אֲרָצָה** *artsā*, but **אֲרָצָהּ** *artsāh*.

Final **א** is invariably quiescent, if a vowel precedes: **לֹא** *lō*, **בָּא** *bā*; but if a vowelless consonant precedes, it is termed otiant: **וַיָּאֵר** *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יִאֲדִימוּ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus דְּבָרָיו דְּבַרְיוֹ, צָרִי צָרְיוֹ.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בֵּאֵר , לְאֹדֶנִי , הָאֶסְפָּסָה , הִלְכוּא , יִרְאוּ , אֲוִיל , אֵין , אִישׁ² ,
 אֵתָן , הָהָה , הוּ , יִישֵׁר , עָלִי , נֶאֱוָה , עֲוֹן , לֵאמֹר , עֲוָלָה , תָּוָה ,
 פָּנִי , זוּ , הוּי , אִסְיֹרִים , רָקִיעַ , מִלְכָּה , מִלְכָּה , חָטָא , נִיא , עֲדוּחַ ,
 עֲרֹחַ , הַשְׁתַּחֲוֹת , בְּנוֹתִי , בְּנוֹתִי .

¹ The Shurek is regarded as belonging to the ו , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ו , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתָהּ *ōthōth*, שְׁלִישִׁים *shalishim*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אָתָה , שְׁלֹשִׁים , מָתָּה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינוּ *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יִחַר *yihhar*, תָּמִשׁ *tāmūsh*. מִשְׁכָּב *mūshkāb*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hāṭīdhōthī, māyīm, *āvēn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial י must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה mā, הַקְמָה h^akē-mō-thā ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם nish-mar-tem, נֶרְדְּ nērd.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תזכרו *tiz-k'rū*, זכרי *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חסדי *hhas-dō*, קמנה *kōm'-nū*; if it be doubled by Daghes-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יתני *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תהלי *tāh-lī'ghū* and נבקשו *nāy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, יבהל *y'bhāl* for *y'bhāl-hāl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תהלי *tāh-lī'ghū* for *tāh-lī'ghū*; or are preceded by a short vowel which has arisen from Sh'va, בנה *bāl'ghāth* for *bāl'ghāth*, בנה *bāl'ghāth* for *bāl'ghāth*, קדש *kō-dhāshēm* for *kō-dhāshēm*. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication e. g. צליל *tsil'wō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yis-ra-^{*}ēl', gho-yim', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thā'yikh,
khu-shān', rish-[†]a-thā'yim, mě'-lekh, bh'bhi[†]nō', li-hu-dhā',
[†]zobh-khēm', yith-ka-[†]é'-ha.

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmtsāthō', yikhrā[†]ēm',
shīghyōnōth', bhě^{*}mūnāthō', v'lār^{*}ūbhēnī', thāh^{*}rō'ghū,
shōlē^{*}hh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules,
viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it. e. g. מֹלְכוֹ *mol'khō* for מֶלֶךְ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֶלֶךְ from מֶלֶךְ, רֶסֶב, לֶקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרִי from שָׁמַר, but שְׁמֵרִי not שְׁמֵרִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יֶרֶב for יֶרֶב, לֶכֶת for לֶכֶת, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יֶחֶן, פֶּעַל, נֶצַח. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, פִּית, כְּלִי, אֶחָד, but מִן.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחַ we find נִיחַ *yā-nī^hhh* or נִיחַ *yan-nī^hhh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתָר from סֶתֶר, יָגַל from יִגַּל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מִן *mā'vēth*, דֶּבֶר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֶפְשִׁי *hhōph-shī'*, וַתֵּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (־), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֶכְמָה *hhōkh-mā*, חֵכְמָה *hhā-kh'mā*.

3. Before a guttural with Hhatuph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֵרִי *bō^hhhērī*, תִּעֲבֹדֵם *tō^hōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחַ with the prefixed conjunction *vō^hnīyyōth*, הָאֲנִיחַ with the article *hā^hnīyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׁמִרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָלִים , דְּבַקָּה , דְּבַקָּה , דָּת , פָּרֶשׁ , פְּקָדְנִי , נִהְרִי . שְׂכָנָה .

Write :—

Yā'hôm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōt'ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ר ג ב (בְּגֶד כְּפָת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghash-lene, בְּגֶדְהֶם *b'ghadhem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghash-lene הִיָּתָה הָהִי , Gen. i. 2; but if the accent is disjunctive, Daghash-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי כְדְמוּתָהִי , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghash-lene :—

Yāshabh bhātīr †adh †ōm'dhō liphnē hā†ēdhā l'mish-
phāt †adh mōth khōhēn ghādhōl.

V'†āšitā lheshed †al †abdekā kī bib'rīt *dōnāy hēbē*†ā
*et abd'kā v' *im bī †āvōn h'mitēnī v'†ad *ābikā lō* t'bī*ēnī

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּמַּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek יִצְוֵי *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִי *inn'bhē* for עֲנִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִמְּוּ צֵא *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּחַף *vay'hhaph* for וַיַּחַף *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbātstā, bāṭṭābbāṭōth, dābb'rāh, *dhābb'rā, gūlgōlto, ḥikkārtim, vāyyibbāk'ṭū, hāyyūllādh, tūkh'lū, ṭāṣithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִמְּנוֹ, עֲמֹה, בְּרַמְלוֹ, הַבְּלִיעַל, תִּלְבַּשְׁנָה, אַתֶּם, בְּקִנְיָנוֹ,
 הָיָה, וַיִּגְדֹּי, מִפְּלִים, פְּלִים, לְרַגְלָה, צִוְּיָתָה, הַצִּוְּיָה, תִּצְנֶנּוּ,
 שְׁמַעַת, בְּגַעַת, יָחַד, גְּדָפוֹ, אוֹרְדָּה, חֲשׂוֹתָה, בְּמַלְכָּן, בְּשִׁקְיָם,
 אֶתְלִנְדָּה, אֶקְבָּצָה יְכוּנָנִי, מַעֲלָה לָהּ, חַפְסִים, וַיִּפֹּל, פְּלִי.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְּוָסְהַ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, קָדַר , קָדַר . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלֵּךְ for מֶלֶךְ , יָגַל for יֶגֶל .

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, דְּבָרִים , הֶגְלוֹ .

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם . *b.* Personal terminations of verbs and the paragogic vowels הָ , הַ , and יִ , when they do not cause the rejection of the vowel previously accented, קָמָה , הִחַלְתִּי , but הִרְגִּי .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוֹתְךָ , קָל , מֵאֲסַתְּךָ , מֵאֲסַתְּ , מֵאֲסַתְּ .

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, נִדְּהָ , וְלִדְּהָ , אֲבִידָהּ .

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְחֹק , יִמְחֹתִי .

5. Appended mixed syllables always receive the accent, מִלְנֶכֶם, תִּלְכֶּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַאֲמַרְתָּ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhik, *ābhōth, *^abhōthēnū, lă^abhōthēhēm.

Pāḡadh' and the derived forms pāk'dhū, pāḡadhū, pāḡadhtī, p'ḡadhtiv, p'ḡadhtēm, yiphḡōdh, hiphḡidh, yāphḡidhēhū, hīthpāk'dhū, hāmmūphḡadhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִילָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנְכִי, אָנְכִי; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (-) or (◌) to (◌◌) אָמַר, אָמַר; עָרַב, עָרַב.

2. Restore vowels dropped in inflection, דָּבָרִי , דְּבָרִי .
3. Change simple Sh'va to Seghol, יִהְיֶה , יִהְיֶה .
4. Change compound Sh'va to the corresponding long vowel, אֲנִי , אֲנִי .

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnakh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnakh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied

§ 21. *Makkeph.*

1. Makkēph (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּשְׁכַּח-לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹר, or else receive the secondary accent Methegh. § 22, אִי-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesch-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiṣrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yā li, tēn li, sh'lōsh *ēllē, y'bhāḵḵēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (ֿ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִתְיֻכָּנוֹת, יִרְאֶה-לּוֹ.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאִמְרוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאֶשֶׁר, וְהָרְדּוּ, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution,
אָנְהַמְלִים.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē·lōhē', lă*dhōnēhēm', mēhāmmăṭ*·rākḥā', ṭāmmīnā·
dhābh', bēn-hā·āmā', bērākhnūkhēm', vāyyīr'*ū', hān·
nōgh·šim', hā·ishshā', mē*artsō', lāthēth-lā'nū, hīthhāl·
lēkh-nō*hh', mēṭ*·bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note קרי ולא כתיב *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהִים and pointed יְהוָה; so the pronoun הוּא is read הֵוא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; šimā k'thibh—šumā k'ri; †āšithī k'thibh—†āšithā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsithihā k'thibh—hātstsithūhā k'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl k'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הָאֵל, הַמִּדְבָּר, but הַבְּרָכָה, הַכְּתוּבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הָאֵל, הַחֹשֶׁךְ, הַהוּא, הַהֵם, הָעִיר, הַרְשֵׁע, הָאֵהָל.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and יָם *people* on receiving the article lengthen their vowels to הָאֶרֶץ, הַהָר, and הַיָּם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ו and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַחֹכֶם, הַהָרִים, הַהָרִים, but הַהָר, הַהָר, הַהָר.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go*, הֵנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הֵיָדַעְתֶּם *do ye know?* הֵאֲלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הֵיָהָה *it was*, הֵהֵיָהָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הֵיָדַעְתֶּם *not* הֵיָדַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר *flesh*; זָהָב *gold*; יָם *sea*; עֵץ *tree*; אֹר *light*; אֲדָמָה *ground*; חֹשֶׁךְ *darkness*; מְלָאכָה *work*; תְּאֵנָה *fig-tree*; עָפָר *dust*; עֶצֶם *bone*; לֶחֶם *bread*; נֶבֶלָה *corpse*; רָקִיעַ *firmament*; רוּחַ *spirit*; עָרֶב *evening*; חֶרֶב *sword*; זֶרַע *seed*; כּוֹכָב *star*; עֵלֶף *leaf*; אָדָם *man*; שָׁנָה *year*; נָחַר *river*; אֲרֶץ¹ *earth*; עַם *people*; חַי *or* חַי *living*; דְּבָרִים *words*; כְּתֻפּוֹת *shoulders*.

¹ See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אָמַר, אָנֹכִי, תְּבוּאָה, שֹׁמֵר, קֶלֶב, בֶּן, אִם, עוֹד, זֹאת, עֵינֶיךָ, חֵזֶק, לְמַעַנְךָ, טוֹב, אֲמַלְטָה, שְׂתִיתִי, אֵל, לֹאֵל, שְׂכַחְתָּם, תָּמִיד, בָּאָה, אֵתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חָקֵר, רֹאֵת, רְאִיתָם, מְכַסֶּה, אֲדַרְשׁ, בְּעַד, מַעַט, נָם, רַב.

¹ *Beah* is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֹאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרִקִּיעַ for בְּרִקִּיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחָרִי, לְאַחַל, כְּאָרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition כְּהַדְבָּר for כְּהַדְבָּר, לְהָאָרֶץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנִי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנִי, לְאֱלֹהִים, for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but לְאָמַר, לְאָמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדֶּרֶךְ for מִן דֶּרֶךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִן חֵיוֹן for מִן חֵיוֹן, but מִן חֵיוֹן, מִן חֵיוֹן.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנִי, which the Jews substitute for it in reading, thus בְּיְהוָה, כְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבֵין; before a vowelless Yodh it receives Hhirik, וְיָדִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גָּאֲנִי , וְעָדִיז , וְהָלִי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets וְבֹהִי , וְרָע .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*

אֹרֶךְ n. m. *length*

בְּ prep. *in*

בְּהֵמָה n. f. *beast, cattle*

בַּיִת n. m. *house*

בֹּקֶר n. m. *morning*

בָּשָׂר n. m. *flesh*

וְ conj. *and*

חֹשֶׁךְ n. m. *darkness*

יוֹם n. m. *day*

יָם n. m. *sea*

יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like.*

כּוֹכָבִים n. m. pl. *stars*

לְ prep. *to, for*

לֹא adv. *not*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. *night*

מִן prep. *from*

עַד prep. *unto, until*

עָרֶב n. m. f. *evening*

שָׂדֶה n. m. *field*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 Personal Pronouns.

1 The personal pronouns are the following, viz :

SINGULAR.

1. I אֲנִי ānōkhī', אֲנִי 'nī

3 { Thou m. אַתָּה attā'
Thou f. אַתְּ (אַתִּי) att

3	{	<i>He</i>	הוא hū
		<i>She</i>	זיא (זיא) hī

PLURAL.

1.	<i>We</i>	אֲנֵהֶם 'nahh'nū,	נֵהֶם nahh'nū,	אֲנִי 'nū
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	י נִי	נִי
2. {	<i>Masc.</i>	הָ כֶם
	<i>Fem.</i>	הָ כֶן
3. {	<i>Masc.</i>	הִי הֶם
	<i>Fem.</i>	הִי הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; הֶם, הֵן with verbs and singular nouns. The suffixes כֶם, כֶן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מן becomes before light suffixes מִן or מִי. The suffix הִי preceded by ׀ is contracted to ׀ e. g. לוֹ for לוֹהִי; הִי preceded by ׀ is shortened to הִי e. g. בָּהִי for בָּהִי and in like manner with the pause accent בָּהִי, 2 masc. sing. for בָּהִי.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עַלְמִים n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR	זֶה	זֹאת	<i>this</i>	PLURAL
				אֵלֶּה
				<i>these</i>

The poetic form *זו* is used both as a demonstrative and a relative.

2. The personal pronoun of the third person *הוא* is also employed as a remote demonstrative *that*.

3. The relative pronoun is *אֲשֶׁר* *who, which*, sometimes shortened to *שֶׁ*, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word *אֲשֶׁר יוֹמָא* *who his day* i. e. *whose day* — *לוֹ* — *אֲשֶׁר* *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, *לְאֲשֶׁר* means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by *שָׁם* *there*,

e. g. *אֵשֶׁר—שָׁם* *where*, *אֵשֶׁר—שָׁמָּה* *whither*, *אֵשֶׁר—מִשָּׁם* *whence*.

4. The interrogative and indefinite pronouns are *מִי* *who?* or *whoever* and *מָה* *what?* or *whatever*. The vowel of *מה* varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. *מִזֶּה* for *מִה זֶה* *what is this?*

5. Another interrogative is formed by prefixing the particle *אֵי* to the pronoun *זֶה*, *זֹאת*, thus *אֵי זֶה* *which?* or *what?* *אֵי לָזֶה* *for what?* *אֵי מִזֶּה* *from what place?* *whence?*

VOCABULARY 3.

<i>כָּל</i> n. m. <i>whole, all, every</i>	<i>מָקוֹם</i> n. m. f. <i>place</i>
<i>מַיִם</i> n. m. pl. <i>water</i>	<i>קֹדֶשׁ</i> n. m. <i>holiness, a holy place or thing.</i>
<i>מֵעַל</i> adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from *פָּעַל* *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE *absolute* קָטוּל kātōl', *construct* קָטַל k'tōl *to kill*.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in כָּבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

KAL PRETERITE with ê.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. כָּבַד		כָּבְדָה	כָּבַדְתָּ	כָּבַדְתְּ	כָּבַדְתִּי
PLUR.	כָּבְדוּ		כָּבַדְתֶּם	כָּבַדְתֶּן	כָּבַדְנוּ

INFINITIVE *absolute* כָּבֹד construct כָּבַד.

KAL PRETERITE with ô.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.	שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ

INFINITIVE *absolute* שָׁכוּל, *construct* שָׁכַל.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ה in קָטַלְתָּ is from אַתָּה 2 masc. sing., ה in קָטַלְתְּ from אַתְּ 2 fem. sing., הם and הֵן from the 2 plur. הֵם and הֵנָּה ; הי in קָטַלְתִּי is by euphonic change for ני from אֲנִי 1 pers. sing., ני in קָטַלְנוּ from אֲנֵינוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ה in קָטַלְהָ being the sign of the feminine and so used also in nouns and adjectives, and י in קָטַלְיוּ the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הָדָר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צִדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁכַח v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֵת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. Niphal, Piel, and Pual Preterites and Infinitives.

The Niphal is formed by prefixing נ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc. 3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל	נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.	נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטִיל.				

PIEL PRETERITE.

	3 masc. 3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.	קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE	<i>absolute</i> קָטַל, <i>construct</i> קָטֵל.				

PUAL PRETERITE.

	3 masc. 3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל	קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.	קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE	<i>absolute</i> קִטַּל, <i>construct</i> קִטֵּל.				

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. Eleazar	סָגַר v. N. Pu. to be shut
אֶרֶץ n. m. f. ark	קָבַץ v. P. to gather; N. to be gathered
בָּדַל v. N. to be separated, divided	קָדַשׁ v. P. H. to sanctify, consecrate; N. Pu. to be sanctified
יָדַע v. K. to know	שָׁבַע v. N. to swear
כָּבַשׁ v. K. P. to subdue; N. to be subdued	שָׂכַל v. P. to bereave
לִפְנֵי before	שָׁכַן v. P. H. to cause to dwell
לָקַח v. K. to take	
מָשַׁח v. K. to anoint	
מִשְׁכָּן n. m. tabernacle, dwelling	שָׁמֶן n. m. oil

ing

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing חח to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלָהּ	הִתְקַטֵּלָהּ	הִתְקַטֵּלָהּ
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

פָּרַד v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מֶלֶךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכּוּת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְעַט n. a <i>little</i> ¹
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

¹ מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעַט v. H. <i>to make small</i> or	שָׁחַת v. H. <i>to cause to rest</i> <i>few</i> or <i>cease</i>
קָדַשׁ v. Hith. <i>to sanctify</i> or	שָׁחַת v. H. <i>to destroy</i> <i>purify one's self</i>
קָרַב v. H. <i>to bring near, offer</i>	שָׁלַח v. P. H. <i>to send.</i>

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטֹלְנָה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטֹלְנָה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

IMPERATIVE.

SING. 2 masc.	קְטֹל	k'tōl'	kill thou (m.)
2 fem.	קְטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קְטְלוּ	kit'lū'	kill ye (m.)
2 fem.	קְטֹלְנָה	k'tōl'nā	kill ye (f.)

little or *small* as an adjective. Thus we may say מֵיִם מְעַט *a little water*, מַעַט לֶחֶם *a little bread*; but מֵיִם מְעַט could not be used in such phrases as *a little house* or *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטֵלְתָּ	קָטְלוּ	<i>killing</i>
kōtēl'	k'tlā'		kōte'leth	kōt'lim'	kōt'lōth

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātul'	k'tulā'	k'tulīm'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבְּדִי	תִּכְבֹּד	תִּכְבְּרִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּרֶנָּה	נִכְבֹּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבֹדִי	PLUR.	כְּבֹדוּ	כְּבֹדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הִנָּה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. י as in the third person, and

the fem. נָה from אָתָּנָה. In the first person sing. אֶקְטֹל is from אָנִי; in the plur. נִקְטֹל, נ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלַע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלנה	תִּקְטְלוּ	תִּקְטְלנה	יִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה or נִקְטְלִת	PLUR.	נִקְטְלִים	נִקְטְלוֹת

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קֹטֵל	קֹטְלִי	PLUR.	קֹטְלוּ	קֹטְלֹנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוב adj. *good*יַעֲקֹב n. m. *Jacob*יְרִיחוֹ n. *Jericho*כָּבֵד v. P. *to honor*, N. *to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּתַב v. K. *to cut, make a covenant*

מָנַע v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל־פְּנֵי in the <i>presence of</i>	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self take heed.</i>
עָךְ conj. <i>lest, that not</i>	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילִי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטֵלֶת	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING	מִקְטַל	מִקְטַלָה or מִקְטַלֶת	PLUR.	מִקְטַלִים	מִקְטַלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה or מִתְקַטְּלֶת	PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מָלַךְ v. H. <i>to cause to reign</i>
יִשׁוּעַ n. m. <i>salvation</i>	צָעָקָה n. f. <i>cry</i>
כֹּה adv. <i>thus</i>	שָׁכַל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטַר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטָר n. m. <i>rain</i>	שְׁאֵרִית n. f. <i>remnant</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ח, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הִשְׁתַּחֲוִי for הִשְׁתַּחֲוִי, הִשְׁתַּכַּנְּה for הִשְׁתַּכַּנְּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, בָּגְדָהּ, תִּבְגְּדֶנָּה.

3. Final ך is sometimes added to *ū* of the preterite, and to *ū* and *ī* of the future, e. g. תִּדְבְּקֶיךָ, תִּדְבְּקֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קָדַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable הִשְׁכַּב, בָּרַח.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ת is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesch-forte, הִצְטַדַּק, הִסְתַּכַּל, הִדְבַּק.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה, is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַדַּח we will break or let us break. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁבֹּל *thou mayest understand or understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שִׁמְעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲכַבֵּל. The Kal imperative with *ō* becomes קַטֵּל *koṭ lā*; the Kal imperative with *ā* becomes כִּבֶּה *kibh' dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו, *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesht-forte in the next letter, יִסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va Daghesht is usually omitted, וַיִּקְרָא. Before ס of the first person, which cannot receive Daghesht, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוֹנֶת n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָּׁפּוּר n. m. <i>ashes</i>	מֶרְדֵּכָי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרַד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ becomes תָּ.

2 *masc* תָּ sometimes becomes תָּ before נִי.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, **ה**, **כ**, and **נ** a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with **נ** of the 1 pers. suffix and **ך** of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* **הו** becomes **ו**, **יהו** becomes **יר**, **תהו** becomes **תו**, **נהו** becomes **נו**; in the *fem.* **ה** becomes **ה**, **תה** becomes **תה**, **נה** becomes **נה**.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal **קָטַל** assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךְ	k'tālākh'	he killed thee (f.)
	3 masc.	קָטַלְהוּ	k'tālā'hū	} he killed him
		קָטַלּוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tal'khem'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tal'khen'	he killed you (f.)
	3 masc.	קָטַלְם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלְנָן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. **נָהַלְנִי** from **נָהַל**.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּח n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to</i>
גָּדַל v. P. <i>to make great</i>	<i>cause to shut</i>
הִבֵּק v. H. <i>to overtake</i>	סָפַר v. P. <i>to recount, tell</i>
דָּם n. m. <i>blood</i>	רָעָב n. m. <i>famine.</i>

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre</i>
אָנוּשׁ n. m. <i>man</i>	<i>sence of</i>
אִשָּׁה n. f. <i>woman</i>	עוֹל n. m. <i>suckling, babe</i>
בְּרָכָה n. f. <i>blessing</i>	עָטַר v. P. <i>to crown</i>
דָּמָשְׁקַי n. <i>Damascus</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דֶּרֶךְ n. m. f. <i>way</i>	צָרָה n. f. <i>trouble</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַגְלִים n. f. du. <i>feet</i>
זָכַר v. K. <i>to remember</i>	רַחוּם adj. <i>merciful</i>
הִלָּץ v. P. <i>to deliver</i>	שִׁלְמָה n. f. <i>garment</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁכַם v. H. <i>to rise early</i>
מָשַׁל v. H. <i>to cause to rule</i>	שָׁמַע v. K. <i>to hear</i>
נָא <i>pray, I pray thee</i>	תָּפַשׁ v. K. <i>to lay hold of, seize</i>

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in **ים** in nouns of both genders.

3. The plural of masculine nouns ends in **ים**, or more rarely **ין**, and that of feminine nouns in **ות**.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take **ות** in the plural, some feminines take **ים**, and some of each gender take indifferently **ים** or **ות**.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending **ת**.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרִי	<i>an Egyptian,</i>	מִצְרִית	שֵׁנִי	<i>second,</i>	שְׁנִית
יָמִינִי	<i>right,</i>	יָמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבֶּרֶת	שֹׁכֵב	<i>lying</i>	שֹׁכֶבֶת
מִשְׁשָׁשׁ	<i>triple,</i>	מִשְׁשֶׁשֶׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֶּרֶת
מִקְבָּץ	<i>gathered,</i>	מִקְבֶּצֶת	אֲדִיר	<i>large</i>	אֲדִירֶת
אֲדָמָדָק	<i>reddish,</i>	אֲדָמָדָקֶת	שֹׁלֵט	<i>imperious</i>	שֹׁלֶטֶת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֶדֶת	מְשִׁיל	<i>prudent</i>	מְשִׁילֶת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֶע friend, fem.	מוֹדֶע	נִשְׁמָע heard, fem.	נִשְׁמָע
שִׁמְע hearing, fem.	שִׁמְע	מִגִּיע touching, fem.	מִגִּיע

II. The feminine ה, the plural ים or וּה, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in ה.

גָּדוֹל great, fem.	גָּדוֹלָה	גָּדוֹלִים pl.	גָּדוֹלוֹת f. pl.
גְּבוּה high, fem.	גְּבוּהָה	גְּבוּהִים pl.	גְּבוּהוֹת f. pl.
כָּתוּב written, fem.	כָּתוּבָה	כָּתוּבִים pl.	כָּתוּבוֹת f. pl.
מְשׁוּב restoring, fem.	מְשׁוּבָה	מְשׁוּבִים pl.	מְשׁוּבוֹת f. pl.
אֲדוֹן master, pl.	אֲדוֹנִים	מְלִיצִין interpreter, pl.	מְלִיצִים
דָּבָר word, pl.	דָּבָרִים	לֵבָב heart, pl.	לֵבָבוֹת
זִכְרוֹן memorial, pl.	זִכְרוֹנוֹת	עֵנָב grape, pl.	עֵנָבִים
כָּנָף wing, du.	כָּנָפִים	צֵלֶה rib, pl.	צֵלָעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ going, fem.	הֹלֵכָה	הֹלְכִים pl.	הֹלְכוֹת f. pl.
שֹׁפֵךְ shedding, fem.	שֹׁפְכָה	שֹׁפְכִים pl.	שֹׁפְכוֹת f. pl.
שֹׁפֵט judge, pl.	שֹׁפְטִים	מִזְבֵּחַ altar, pl.	מִזְבְּחוֹת
כֹּהֵן priest, pl.	כֹּהֲנִים	מַקֵּל rod, pl.	מַקְלוֹת

but

מֵת dead, fem.	מֵתָה	מֵתִים pl.	מֵתוֹת f. pl.
שָׁלֵם complete, fem.	שָׁלְמָה	שָׁלְמִים pl.	שָׁלְמוֹת f. pl.
יָבֵשׁ dry, fem.	יָבֵשָׁה	יָבֵשִׁים pl.	יָבֵשׁוֹת f. pl.
עֵץ tree, pl.	עֵצִים	שֵׁם name, pl.	שְׁמוֹת
יָרֵךְ thigh, du.	יָרְכִים	כָּבֵד heavy, pl.	כְּבִדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רְבָה	pl. רַבִּים	f. pl. רְבוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תְּמִיָּה	pl. תְּמִיִּם	f. pl. תְּמִיּוֹת
קָטָן <i>small</i> , fem.	קִטְנָה	pl. קִטְנִים	f. pl. קִטְנוֹת
עֵמֶק <i>deep</i> , fem.	עִמְקָה	pl. עִמְקִים	f. pl. עִמְקוֹת
גֶּן (from גָּנַן) <i>garden</i> , pl.	גַּנִּים	אֹרֶץ <i>wheel</i> , pl.	אִפְסִיכ
עֵז (from עָזָז) <i>goat</i> , pl.	עֲזִים	הָרוֹל <i>bramble</i> , pl.	הַרְלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אִפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שִׁנִּים

3. Nouns having **an** unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מֶלֶכָה	queen,	pl. מְלָכִים	<i>kings</i>
סֹתֵר <i>covert</i> , fem.	סֹתֵרָה		pl. סֹתָרִים	
עֵגֶל <i>calf</i> , fem.	עֵגֶלָה		pl. עֵגְלִים	
אֹמֵר <i>saying</i> , fem.	אֹמֶרָה or אִמְרָה		pl. אֹמְרִים	
עֶצֶם <i>strength</i> , fem.	עֶצְמָה		pl. עֶצְמִים	
בָּעַל <i>lord</i> , fem.	בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלִים	<i>lords</i> .
רֶגֶל <i>foot</i> , du.	רַגְלִים	אָזֶן <i>ear</i> , du.	אֶזְנִים	
בִּרְךָ <i>knee</i> , du.	בִּרְכִּים	קָרָן <i>horn</i> , du.	קַרְנִים or קֶרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מִוְתִּים	לֵבָנִי <i>olive tree</i> , pl.	לְבָנִים
אִיָּוֶה <i>iniquity</i> , pl.	אִוְיִים	עַיִן <i>eye</i> , du.	עֵינִים

4. In a simple ultimate

(1) ה, is rejected.

יָפָה	<i>fair,</i>	fem. יָפָה	pl. יָפִים	f. pl. יָפוֹת
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׂים	f. pl. עֹשׂוֹת
מַעֲשֶׂה	<i>work,</i>	pl. מַעֲשִׂים	קֶנֶה	<i>reed,</i> pl. קֶנֶים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חֹזֶה	<i>seer,</i> pl. חֹזִים

(2) י. becomes יָה, יִים, or ים, יוֹת.

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סֹתֶרֶת	<i>covert,</i>	pl. סֹתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
חֲרָפָה	<i>reproach,</i>	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
חֲרָבָה	<i>desert,</i>	pl. חֲרָבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ת (or ת_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית take יוֹת, and nouns in ות take יוֹת,

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance</i> ,	pl.	מִשְׁמֵרוֹת
מֵאֲכָלָה	(from	מֵאֲכָל	<i>knife</i> ,	pl.	מֵאֲכָלוֹת
אֲדָמָדָמַת	(from	אֲדָמָדָם	<i>reddish</i> ,	pl.	אֲדָמָדָמוֹת
מִיִּנְקָה	(from	מִיִּנִיק	<i>nurse</i> ,	pl.	מִיִּנְקוֹת
טִבְעָה	(from	טִבֵּעַ	<i>ring</i> ,	pl.	טִבְעוֹת
נֹגֵעַת	(from	נֹגֵעַ	<i>touching</i> ,	pl.	נֹגְעוֹת
יוֹנְקָה	(from	יֹזֵק	<i>sucker</i> ,	pl.	יוֹנְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלָה	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאֲבִית	<i>Moabites</i> ,	מוֹאֲבִיּוֹת
כְּתֹנֶת	<i>tunic</i> ,	כְּתֹנֹת	מִצְרִית	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שִׁבְלָה	<i>ear of corn</i> ,	שִׁבְלִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּיֹת

3. Before the dual ending ה, becomes ת; and nouns in ת, follow the rule of other Segholates, § 44. II. 3.

יֵרֶכָה	<i>thigh</i> ,	du.	יֵרְכָתִים	דֹּלָת	<i>folding-door</i> ,	du.	דֹּלְתִים
שִׁפָּה	<i>lip</i> ,	du.	שִׁפְתִּים	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלָתִים
שָׁנָה	<i>year</i> ,	du.	שָׁנָתִים	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתִים

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine ה becomes ת; the dual ים and the plural ים become י.

גִּנָּה	<i>garden</i> , const.	גִּנְתָּ	חֲקִים	<i>statutes</i> , const.	חֲקֵי
מַלְכָּה	<i>queen</i> , const.	מַלְכֶּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֲגֻלָּה	<i>calf</i> , const.	עֲגֻלָּת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָת	אָזְנִים	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דִּי	<i>fish</i> ,	דִּי	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial י commonly quiesces in Hholem and י in Tsere; final י becomes י.

מָוֶת	<i>death</i> ,	const. מוֹת	גִּיא	<i>valley</i> ,	const. גִּיא
בְּרֶךְ	<i>midst</i> ,	const. בְּרוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוּוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but חַיִּי	<i>iniquity</i> ,	const. חַיִּי	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה, becomes ה.; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֵבָא	host,	const.	צֵבָא
מִקְנֶה	cattle,	const.	מִקְנֶה	יִרָא	fearing,	const.	יִרָא
מַעֲשֶׂה	work,	const.	מַעֲשֶׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.		absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה	
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה	
דָּבָר	word,	דָּבָר	שִׁפְתִּים	lips,	שִׁפְתִּי	
עָנָן	cloud,	עָנָן	מַלְכִּים	kings,	מַלְכִּי	
קָנָה	reed,	קָנָה	חֲרָפוֹת	reproaches,	חֲרָפוֹת	
מַלְיָץ	interpreter,	מַלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת	
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת	

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (זֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פָּרְפָר	n. Pharpar
כַּנָּף	n. f. wing	קוֹל	n. m. (זֶה) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קְטַן	adj. (קִטְנָה) little, small
מָכַר	v. K. to sell		
נָהָר	n. m. (ים, and זֶה) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heavenward*.

2. Paragogic י , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּנָי , חֵירוֹ Gen. i. 24 for חֵייוֹ , וְשׁוֹעֲתָה Ps. iii. 3 for וְשׁוֹעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , בָּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דָּבָר	<i>word,</i>	const. דְּבַר	דְּבַרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָחוֹת	<i>lips,</i>	const. שְׁפָחוֹת	שְׁפָחוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה . is changed to הַ .

מַלְכָּה	<i>queen,</i>	const. מַלְכָּת	suf. מַלְכָּתַי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכֹּתַי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתַי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתַי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב	heart,	לְבָבִי	* my heart,
דָּבָר	word,	דְּבָרִי	my word,
שֹׁפֵט	judge,	שֹׁפְטִי	my judge,
מֶלֶךְ	king,	מְלָכִי	my king.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>				
יָדַי	hands,	יָדַי	my hands,	אָזְנוֹי	ears,	אָזְנוֹי	my ears
רַגְלַי	feet,	רַגְלַי	my feet,	שְׁפָתַי	lips,	שְׁפָתַי	my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>				
מֶלֶךְ	king	מְלָכִי	my king,	מְלָכְכֶם	your king
סֹתֵר	covert	סֹתְרִי	my covert,	סֹתְרְכֶם	your covert
עֲצָם	strength	עֲצָמִי	my strength,	עֲצָמְכֶם	your strength
פֶּעַל	work	פֶּעְלִי	my work,	פֶּעְלְכֶם	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,	מִשְׁמֶרְתְּכֶם	your observ.
כְּתֹנֶת	tunic	כְּתֹנֶתִי	my tunic,	כְּתֹנֶתְכֶם	your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גֶּן	garden	גִּנִּי	my garden,
לֵב	heart	לְבָבִי	my heart,
אֶרֶץ	wheel	אֶרְצִי	my wheel,
חֹק	statute	חֻקִּי	my statute, but

[§ 13. 5

3. Final ה, is dropped.

רֹעֶה	shepherd	suf. רֹעִי	my shepherd,	רֹעֶהְ	thy shephera
מִקְנֶה	cattle	suf. מִקְנִי	my cattle,	מִקְנֶהְ	thy cattle
מִטָּה	rod	suf. מִטִּי	my rod,	מִטָּהְ	thy rod

VOCABULARY 15.

אַבֵּד	v. P. to destroy	נָפַל	v. K. to fall, fail
אֶחָד	adj. one	נֶפֶשׁ	n. m. f. (וְחַי) soul, life
אַחֵר	prep. after	נִחַץ	v. P. to demolish
אֵשׁ	n. m. f. fire	עָבַד	v. K. to serve
אַשְׁרָה	n. f. (יָם, and וְחַי) pillar	שָׂרַף	v. K. to burn
דָּבָר	n. m. word	שָׁבַר	v. P. to break in pieces
זָרַע	n. m. seed	שָׁם	adv. there
לֵבָב	n. m. (וְחַי) heart	שֵׁם	n. m. (וְחַי) name
מַצֵּבָה	n. f. statue		

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	man	plur.	אֲנָשִׁים rarely	אִישִׁים
אִשָּׁה	woman, const.	plur.	נָשִׁים	אִשָּׁה
אִמָּה	maid-servant	plur.	אִמָּהוֹת	אִמָּה
בֵּית	house	plur.	בָּתִּים	בֵּית
בֶּן	son	plur.	בָּנִים	בֶּן
בַּת	daughter, suf.	plur.	בָּנוֹת	בַּת
יוֹם	day	plur.	יָמִים rarely	יָמִים
עִיר	city	plur.	עָרִים once	עָרִים
רֹאשׁ	head	plur.	רָאשִׁים	רֹאשׁ

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs:—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs:—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like **those** of the verbal species, § 31, are derived from the verb **עָלָה** *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in **פֶּה**, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalently *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is **א**, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (**אֵלֶּה**) mode of inflection.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הִפָּךְ v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזָּק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עָבָד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עָצֶם n. f. (רֵם and רֵת) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֱנוֹשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נָמוּל n. m. <i>benefit</i>
נָאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָדַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלַשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	רָגַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*
 מָלַע v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵין n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (פִּנְ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Dagheshe-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָלַךְ has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחוּת n. f. *sister*
 דְּבִשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חָצִי n. m. (חֲצִי) *half*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*

מָוֶת n. m. *death*
 נָגַד v. H. *to tell*, Ho. *to be told*
 נָגַשׁ v. K. N. *to approach*
 קִטְוֶה n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled (ע"ע) Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסוב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימיר, ימיר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסב; הסבב, הסב (comp. קטל, קטל); in the Hiphil, הסביב, הסב (comp. יקטיל, יקטיל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghes-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ב*, *סָבָה*, *רָסְבִי*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *חָסַב*, *הִסְבֹּתָ*; *יָסַב*, *תִּסְבֶּינָה*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *יָסַב*, *תִּסְבֶּינָה*.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָכַסְךְ*, *הִתְקַלְקַל*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סוֹכַב*, *הִתְנַלֵּל*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *יָסַב*, *וְיָסַב*; *יָסַב*, *וְיָסַב*.

VOCABULARY 20.

אָב conj. *if*

אָרַר v. K. *to curse*
be cursed

בָּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

דָּבַק v. H. *to crush, pulverize*

הָלַל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצֹק, יִצֵּחַ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. *tent*

אָחָב n. m. *Ahab*

אֵיךְ adv. *where?*

הִלָּךְ v. H. *to cause to go,*
lead

יָבֵשׁ v. K. *to be dry*

יָדַע v. H. *to cause to know,*
let know

יָרַשׁ v. H. *to drive out*

כִּסֵּא n. m. (וֹת) *throne*

מִדְבָּר n. m. *wilderness*

מִשְׁפָּט n. m. *judgment.*

§ 59. *Ayin Vav (וֹ) and Ayin Yodh (יֹ) Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוּם, where \bar{a} is in partial compensation for the contraction, מִיָּה for מִוֵּיָה. Active participle קָם for קָוֵם, מִיָּה for מִוֵּיָה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקֵּים for הִקְוִים, נָקִים for נִקְוִים, הִיָּקֵם for הִקְוִם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קוּם, קִיב; נָקִים, נִקְיִב, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קוּם = *kāūm*, Niphal נָקִים for נִקְוִם.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \bar{e} (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *י* receives the accent, the preceding *י* is for euphony changed to *י*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, *יָשַׁב*, *יָשֹׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *יָשַׁב*, *יָשֹׁב*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *י*, e. g. *עָוִיר*, or as *י*, e. g. *קָיָם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָיָם*, Pu. *קָיָם*, Hith. *הִתְקָיָם*.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *כָּלָל*, Pu. *כָּלָל*.

VOCABULARY 22.

<i>אֲדָמָה</i> n. f. <i>ground, land</i>	<i>נָעַר</i> n. m. <i>young man</i>
<i>אֵין</i> adv. <i>where? only after</i>	<i>קָבַר</i> v. K. <i>to bury</i> ; N. <i>to be</i>
<i>מֵן</i> <i>מֵאֵין</i> <i>whence?</i>	<i>בָּרָא</i> <i>buried</i>
<i>אֵנָה</i> adv. <i>whither?</i>	<i>קָדְמָה</i> n. f. <i>former state</i>
<i>בֹּיָא</i> v. K. (fut. <i>יָבִיָא</i>) <i>to come</i> ; H. <i>to cause to come, bring</i>	<i>קָם</i> v. K. <i>to arise</i>
<i>הֵלֵךְ</i> Hith. <i>to go for one's self, go about</i>	<i>רִיב</i> v. K. <i>to contend</i>
<i>לִין</i> v. K. <i>to lodge</i>	<i>שׁוּב</i> v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i>
<i>מִית</i> v. K. <i>to die</i> ; H. <i>to put to death</i>	<i>שִׁפְחָה</i> n. f. <i>handmaid</i>

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1 Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, רמץא for רמץ.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מץאת, except in those words which have Tsere as their proper vowel, רץאת. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מץא v. K. <i>to find</i>
ברא v. K. <i>to create</i>	מרא n. f. <i>Mara (bitter)</i>
טהור adj. <i>clean, pure</i>	נעמי n. f. <i>Naomi (sweet)</i>
רץא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עלי n. m. <i>Eli</i>
כשדים n. m. pl. <i>Chaldees</i>	קרא v. K. <i>to call</i>
לב n. m. (לבות) <i>heart</i>	רהטים n. m. pl. <i>troughs</i>
מלא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שכב v. K. <i>to lie down</i>
	שמאל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נלוי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הֵּ.

The absolute infinitives in הֵּ or הֵּ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (חֲסִירי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיר.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ת, עָשָׂת, which is commonly softened by an appended ה, גָּלְתָּה.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָה from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּה or גָּלְתִּי.

6. The final vowel ה, is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגָּל from יִגָּלָה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגָּל or יִגָּל from יִגָּלָה; Hiph. יִגָּל, יִגָּל from יִגָּלָה.

7 The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גִּל for גָּלָה, הִגֵּל for הִגָּלָה, הִתְגַּל for הִתְגָּלָה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אֲמִנָּם adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כַּיֵּךְ how much more, or after a negative how much less	הָיָה v. K. <i>to be</i>
	יָרַד v. K. <i>to go down, descend</i>

יְרוּשָׁלַם¹ n. *Jerusalem*

כָּאֲשֶׁר *as*

כּוּל v. P. (כָּלַל) *to contain*

כָּלָה v. P. *to complete, finish*

מִטָּה n. f. *bed*

עָלָה v. K. *to go up, H. to bring up, offer*

עֹלָה n. f. *burnt-offering*

עָשָׂה v. K. *to make, do, N. to be done*

צָוָה v. P. *to command*

רָאָה v. K. *to see, N. to be seen*

to appear

שְׁלֹמֹה n. m. *Solomon*

שְׁנִיתָּה adv. *a second time*

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָר and לָה, the ר is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a פָּא form, or an עָר verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָר modes of forming the Piel, Pual, and Hithpaël, inserting the vowel *ō* instead of the usual reduplication

שָׁרַשׁ and שָׁרַשׁ, Piels of יִתְגַּעֲשׂוּ and יִתְגַּעֲשׂוּ from גָּעַשׁ, or doubling the third radical in place of the second, e. g. קָצְנוּ, אָמַלְלָה, נָאֲוָה (= נָאֲוָה) from נָאָה (= נָאָה), הִשְׁתַּחֲוָה (fut. יִשְׁתַּחֲוָה, with Vav Conv. וַיִּשְׁתַּחֲוָה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִחַרְחִי.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְאָלוּ, Niphal of Hithpael נִנְסָרוּ, נִכְפָּר, נִשְׁתָּוָה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִי n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינֵינוּ, and בֵּינוֹתֵינוּ.

3. The preposition אֶת *with*, commonly becomes אֲתָ before suffixes, e. g. אֲתֵי, אֲתֵכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אָתָּה, e. g. אֲתֵי, אֲתֵכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַיְּבֵשָׁה הָיְתָה* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּרָת* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֲכָמָה* *wisdom*. So in comparisons, *כַּנֶּחֱסִין* as a (lit. *the*) *nest*, Isa. 10 : 14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun : *she took הַצִּילָהּ* *the veil*, Gen. 24 : 55, i. e. the one which she had, *her veil* ; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year* ; or the sign of the vocative, *הַמֶּלֶךְ* () *king* !

§ 69. *Nouns definite without the Article*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטֹּבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, חֲכָמָה מִפְּנִינִים טוֹבָה *wisdom is better than rubies*, lit. is good from rubies; אֶנְדֵּל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־מִזְרָח *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם שָׁנִים *twenty years* and שֶׁבַע שָׁנִים *seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly **when** the relative is itself omitted, בְּיַד-חַשְׁמֵלָה *by the hand of* (him whom) *thou wilt send*, and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *גִּבּוֹרֵי הַחַיִל* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc*

e. Conditional, *except the Lord had left a remnant הָיוּנָה we should have been as Sodom*.

f. Optative, *לֹא-מָתָנוּ O that we had died*.

g. Subjunctive, יִרְאֻהֶם לְמַעַן *in order that ye might fear.*

2. The present, regarded as a continuation of the past, צָמֵיתִי *I am thirsty*, prop. *I have been and still am thirsty.*

3. General truths, embodying the experience of the past, *an ox* יָדַע *knoweth his owner*, oxen always have done so, and always will.

4. The future, when described by the prophets as though it had already taken place, *Babylon* נָפְלָה *has fallen.*

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,

a. Absolute, אֶעֱשֶׂה *I will make.*

b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* יָמוּת *he was to die.*

c. Conditional, *but (if it were my case)* אֶדְרֹשׁ *I would seek unto God.*

d. Optative, expressing desire, determination, permission, or command, so יֵאָבְדוּ *may all thine enemies perish; all that thou commandest us*, נַעֲשֶׂה *we will do; of the fruit* נֹאכַל *we may eat; mine ordinances* תִּשְׁמְרוּ *ye shall keep.*

e. Subjunctive, לְמַעַן תְּבָרְכֶהָ *in order that my soul may bless thee.*

2. The present, when it is conceived of as extending into the future, *why* תִּבְכִּי *weepest thou? lit. why wilt thou go on to weep?*

3. General truths, which are valid for all time to come, *righteousness* תָּרוּמִים *exalteth a nation*, it does so now and always will.

4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job* יַעֲשֶׂה *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **רָשָׁרַח** *sings Moses*.

6. The future is idiomatically used with **בְּעוֹרֶם** and **בְּעוֹרֶם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל־תִּהְיֶה** *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used

§ 80. *Participles.*

1 Participles may express what is permanent or habitual, (the Lord) **אֹהֵב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נֹרָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוּאֵיל הָלַךְ* *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים was full of men, יצאו את־העיר they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הלה את־רגליו he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. Verbs with more than one Object.

1. Some verbs have more than one object, viz.:

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, ויהגמלו אתו אבן and they overwhelmed him with stones, וייצר את־האדם עפר and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. Adverbial Expressions.

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. Neglect of Agreement.

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen* אֲשֶׁר בְּחַרְתִּיהָ, *whose seed* אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֵה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶף	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הָא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כָּף	Kaph	כ	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	מ	M	מֶם	Mēm	מ	40
14	נ	N	נוּן	Nūn	נ	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵין	Áyin	ע	70
17	פ	Ph, P	פָּא	Pē	פ	80
18	צ	Ts	צָדִי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.	
Gutturals,	א ה ח ע	Weak,	{ א ה ו י Vowel-Letters
Palatals,	ג י ק		{ א ה ע Gutturals.
Linguals,	ד ט נ ת	Medium,	{ ל מ נ Liquids.
Dentals,	ז ס ש		{ ז ס ש Sibilants.
Labials,	ב פ מ	Strong,	{ פ ב Aspirates and
shares the peculiarities of the Gutturals.			{ ק כ ג Mutes.
			{ ט ת ד

3.

Serviles אהה וכלב. Radicals the rest of the Alphabet

THE POINTS, § 4.

Long Vowels.	Short Vowels.	Doubtful Vowels.
Kā'mets ā ֿ	Pāttahh ֿ	Hhī'rik ֿ ī or ĭ
Tsē're ē ֿ	Séghōl ֿ	Shū'rek ֿ } ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	Kib buts ֿ

Pronounce ā as in *father*, ā as in *fat*, ē as in *there*, ē as in *met*, ī as in *machine*, ĭ as in *pīn*, ō as in *note*, ō as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas	{	Hhātēph-Pattahh ֿ; thus עֲמֹד ^a mōdh.
		Hhātēph-Seghol ֿ; thus עֲמֹר ^a mōr.
		Hhātēph-Kamets ֿ; thus עֲמִי ^a mī.

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד כ פ ת removes aspiration

§ 13. Daghes-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|-------|-------------|
| 1. Sillak | (,) . | סִלָּק׃ |
| 2. Athnabh | (^) | אַתְנַבֵּחַ |

CLASS II. *Kings.*

- | | | |
|------------------|-----|-----------------|
| 3. S'gholta | (^) | סִגְלוֹתָ postp |
| 4. Zakēph Katōn | (^) | זָקוֹף קָטוֹן |
| 5. Zakēph Gadhol | (^) | זָקוֹף גָּדוֹל |
| 6. Tiphha | (,) | טִפְחָא |

CLASS III. *Dukes.*

- | | | |
|---------------|-----|------------------|
| 7. R'bhī' | (^) | רְבִיז |
| 8. Shalshleth | (^) | שְׁלִשְׁלֵת |
| 9. Zarkā | (^) | זָרְקָא postp. |
| 10. Pashta | (^) | פֶּשְׁטָא postp. |
| 11. Y'thībh | (^) | יְתִיב prex. |
| 12. T'bhīr | (,) | תְּבִיר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-----|---------------------------|
| 13. Pazēr | (^) | פָּזֵר |
| 14. Karnē Phara | (^) | כַּרְנֵי פָּרָה |
| 15. T'lisha Gh'dhola | (^) | תְּלִישָׁא גְדוֹלָה prex. |
| 16. Geresh | (^) | גֶּרֶשׁ |
| 17. G'rashayim. | (^) | גֶּרֶשִׁים |
| 18. P'sīk | (,) | פֶּסִיק |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-----|----------------------------|
| 19. Merka | (,) | מֶרְכָּא |
| 20. Manahh | (,) | מוֹנַח |
| 21. Merka Kh'phūla | (,) | מֶרְכָּא כְּפוּלָה |
| 22. Mahpakh | (,) | מַחְפָּךְ |
| 23. Dargā | (,) | דַּרְגָּא |
| 24. Kadhma | (^) | קַדְמָא |
| 25. Yerahh ben Yomo | (,) | יֶרֶחַ בֶּן-יוֹמָי |
| 26. T'lishā K'tannā | (^) | תְּלִישָׁא קְטַנָּה postp. |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	ב	כ	ל	ו*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב, מ, and ע, but ו before vowelless *Loth*.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE AND THE INTERROGATIVE מִה.

Before strong consonants,	מִן	מִה	מִה	מִה*
Before vowelless consonants and strong gutturals,	{	מִן	מִה	מִה
Before weak gutturals,		מִן	מִה	מִה
Before gutturals with Kamets,		מִן	מִה	מִה

* But with a disjunctive accent commonly מִה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיָּנִי, מִיָּרִי, מִיָּנִי
2 m.	בָּךְ, בְּךָ	לָךְ, לְךָ	כְּמוֹנֶךָ	מִיָּנֶךָ, מִיָּרֶךָ
2 f.	בְּךָ	לְךָ	—	מִיָּנֶךָ
3 m.	בּוֹ	לוֹ	כְּמוֹנוֹ	מִיָּנּוֹ, מִיָּרוֹ, מִיָּנּוֹ
3 f.	בָּהּ	לָהּ	כְּמוֹנָהּ	מִיָּנָהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיָּנּוּ
2 m.	בָּכֶם	לָכֶם	כְּמוֹנְכֶם	מִיָּנְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיָּנְכֶן
3 m.	בָּהֶם, בְּהֶם	לָהֶם, לְהֶם	כְּמוֹנָהֶם	מִיָּנָהֶם
3 f.	בְּהֶן, בְּהֶן	לְהֶן	—	מִיָּנָהֶן

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְהֵנוּ, אַנְיָנוּ	
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	
		אַתָּה, אַתָּה	Ye <i>f.</i>	אַתֶּנָּה, אַתֶּנָּה	
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
		היא	They <i>f.</i>	הֵנָּה, הֵנָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, כִּי	כִּי	כִּי	כִּי	(כִּי)	כִּי	כִּי
<i>pl.</i>	כִּי	כִּי	כִּי	כִּי	כִּי	כִּי	כִּי
2 <i>m.</i>	הָ (כָּה) הָ	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)	הָ (כָּה)
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם
2 <i>f.</i>	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי	כִּי (כִּי) כִּי
<i>pl.</i>	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן
3 <i>m.</i>	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא	הוּא
<i>pl.</i>	ם (מוֹ) ם	ם (מוֹ) ם	ם (מוֹ) ם	ם (מוֹ) ם	ם (מוֹ) ם	ם (מוֹ) ם	ם (מוֹ) ם
3 <i>f.</i>	הִיא	הִיא	הִיא	הִיא	הִיא	הִיא	הִיא
<i>pl.</i>	ן (נָה) ן	ן (נָה) ן	ן (נָה) ן	ן (נָה) ן	ן (נָה) ן	ן (נָה) ן	ן (נָה) ן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה) זֶה	זֶה (זֶה) זֶה	זֶה (זֶה) זֶה
PLUR. אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act.	Kal	קָטַל <i>to kill</i> .
2. " pass.	Niphal	נִקְטַל <i>to be killed</i> .
3. Intensive act.	Piël	קָטַל <i>to kill many or to massacre</i>
4. " pass.	Pual	קָטַל <i>to be massacred</i> .
5. Causative act.	Hiphil	הִקְטִיל <i>to cause to kill</i> .
6. " pass.	Hophal	הִקְטַל <i>to be caused to kill</i> .
7. Reflexive	Hithpaël	הִתְקַטַּל <i>to kill one's self</i> .

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	<i>absol.</i>	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	<i>act.</i>	קָטֹל		מִקְטֹל	
	<i>pass.</i>	קָטוּל	נִקְטֹל		מִקְטֹל

PERFECT VERBS, §§ 33–38.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַל	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַלְתָּ	שָׁכַלְתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטַלְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְלוּ	שָׁכְלוּ
הִקְטִילֻם	הִקְטִילֻם	הִתְקַטְּלֻם	קָטְלוּם	(שָׁכְלוּם)
הִקְטִילֶנָּה	הִקְטִילֶנָּה	הִתְקַטְּלֶנָּה	קָטְלֶנָּה	(שָׁכְלֶנָּה)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְלֶנּוּ	שָׁכְלֶנּוּ
הִקְטִיל	הִקְטַל	(הִתְקַטַּל)	קָטַד	שָׁכַד
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִקְטֹד	יִשְׁכַּל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטֹד	תִּשְׁכַּל
יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִקְטֹד	יִשְׁכַּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטֹדִי	תִּשְׁכֹּדִי
אִקְטִיל	אִקְטַל	אִתְקַטַּל	אִקְטֹד	אִשְׁכַּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטֹדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטֹדְנָה	תִּשְׁכֹּלְנָה
תִּקְטִילֻהוּ	תִּקְטִילֻהוּ	תִּתְקַטְּלֻהוּ	תִּקְטֹדוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטְּלְנָה	תִּקְטֹדְנָה	תִּשְׁכֹּלְנָה
נִקְטִיל	נִקְטַל	נִתְקַטַּל	נִקְטֹד	נִשְׁכַּל
הִקְטִיל		הִתְקַטַּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָה		הִתְקַטְּלְנָה	קָטְדְנָה	
מִקְטִיל		מִתְקַטַּל		
	מִקְטַל			

VII. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּה
3 fem.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתָּהוּ קָטַלְתְּ	קָטַלְתָּה
2 masc.	קָטַלְתָּנִי קָטַלְתָּ	—	—	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
2 fem.	קָטַלְתִּינִי	—	—	קָטַלְתָּהוּ קָטַלְתִּי	קָטַלְתִּי
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּה
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.					
	קָטַלְנִי קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ יִקְטַלְתְּ	יִקְטַלְתָּה
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
IMPERATIVE.					
SING. 2 masc.	קָטַלְתִּי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
HIPHI' PRETERITE.					
SING. 3 masc.	הִקְטִילְנִי	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתָּהוּ	הִקְטִילְתָּה

40

91 .

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	ND FUT.
PRET. 3 m.	עָמַד	נֶעֱמַד	הֶעֱמִיד	הֵעֱמִיד	יֵאָכַל
3 f.	עָמְדָה	נֶעֱמְדָה	הֶעֱמִידָה	הֵעֱמִידָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הֵעֱמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הֵעֱמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הֵעֱמַדְתִּי	אֵכָל
Plur. 3 c.	עָמְדוּ	נֶעֱמְדוּ	הֶעֱמִידוּ	הֵעֱמִידוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הֵעֱמַדְתֶּם	תֵּאָכְלֶנָה
2 f.	עָמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הֵעֱמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הֵעֱמַדְנוּ	תֵּאָכְלֶנָה
					נֹאכַל
INFIN. <i>Absol.</i>	עָמֹד	הֶעֱמֵד	הֶעֱמִיד	הֵעֱמִיד	KAL (<i>fut. a.</i>)
<i>Constr.</i>	עֹמֵד	הֶעֱמֵד	הֶעֱמִיד	הֵעֱמִיד	
FUT. 3 m.	יֵעֱמֵד	נִעֱמֵד	יִעֱמִיד	יִעֱמִיד	יִחַזֵּק
3 f.	תֵּעֱמֵד	תִּעֱמֵד	תִּעֱמִיד	תִּעֱמִיד	תִּחַזֵּק
2 m.	תֵּעֱמֵד	תִּעֱמֵד	תִּעֱמִיד	תִּעֱמִיד	תִּחַזֵּק
2 f.	תֵּעֱמְדִי	תִּעֱמְדִי	תִּעֱמִידִי	תִּעֱמִידִי	תִּחַזְּקִי
1 c.	אֶעֱמֵד	אֶעֱמֵד	אֶעֱמִיד	אֶעֱמִיד	אֶחַזֵּק
Plur. 3 m.	יֵעֱמְדוּ	נִעֱמְדוּ	יִעֱמִידוּ	יִעֱמִידוּ	יִחַזְּקוּ
3 f.	תֵּעֱמַדְנָה	תִּעֱמַדְנָה	תִּעֱמִידְנָה	תִּעֱמִידְנָה	תִּחַזְּקֶנָה
2 m.	תֵּעֱמְדוּ	תִּעֱמְדוּ	תִּעֱמִידוּ	תִּעֱמִידוּ	תִּחַזְּקוּ
2 f.	תֵּעֱמַדְנָה	תִּעֱמַדְנָה	תִּעֱמִידְנָה	תִּעֱמִידְנָה	תִּחַזְּקֶנָה
1 c.	נֶעֱמֵד	נֶעֱמֵד	נֶעֱמִיד	נֶעֱמִיד	נֶחַזֵּק
IMPER. 2 m	עֲמֹד	הֶעֱמֵד	הֶעֱמִיד		חַזֵּק
2 f.	עֲמְדִי	הֶעֱמְדִי	הֶעֱמִידִי	wanting	חַזְּקִי
Plur. 2 m	עֲמְדוּ	הֶעֱמְדוּ	הֶעֱמִידוּ		חַזְּקוּ
2 f.	עֲמַדְנָה	הֶעֱמַדְנָה	הֶעֱמִידְנָה		חַזְּקֶנָה
PART. Act.	עֹמֵד		מֵעֲמִיד		
<i>Pass.</i>	עֹמֵד	נֶעֱמֵד		מֵעֲמֵד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 <i>m.</i>	בָּאֵל	נִבָּאֵל	בָּאֵל	בָּאֵל	הִתְבָּאֵל
3 <i>f.</i>	בָּאֵלָה	נִבָּאֵלָה	בָּאֵלָה	בָּאֵלָה	הִתְבָּאֵלָה
2 <i>m.</i>	בָּאֵלְתָּ	נִבָּאֵלְתָּ	בָּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
2 <i>f.</i>	בָּאֵלְתְּ	נִבָּאֵלְתְּ	בָּאֵלְתְּ	בָּאֵלְתְּ	הִתְבָּאֵלְתְּ
1 <i>c.</i>	בָּאֵלְתִּי	נִבָּאֵלְתִּי	בָּאֵלְתִּי	בָּאֵלְתִּי	הִתְבָּאֵלְתִּי
Plur. 3 <i>c.</i>	בָּאֵלוּ	נִבָּאֵלוּ	בָּאֵלוּ	בָּאֵלוּ	הִתְבָּאֵלוּ
2 <i>m.</i>	בָּאֵלְתֶּם	נִבָּאֵלְתֶּם	בָּאֵלְתֶּם	בָּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
2 <i>f.</i>	בָּאֵלְתֶּן	נִבָּאֵלְתֶּן	בָּאֵלְתֶּן	בָּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
1 <i>c.</i>	בָּאֵלְנוּ	נִבָּאֵלְנוּ	בָּאֵלְנוּ	בָּאֵלְנוּ	הִתְבָּאֵלְנוּ
INFIN. <i>Absol.</i>	בָּאוֹל	הִבָּאֵל	בָּאֵל		
<i>Constr.</i>	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
FUT. 3 <i>m.</i>	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
3 <i>f.</i>	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>m.</i>	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
2 <i>f.</i>	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּבָּאֵלִי	תִּתְבָּאֵלִי
1 <i>c.</i>	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
Plur. 3 <i>m.</i>	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִבָּאֵלוּ	יִתְבָּאֵלוּ
3 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
2 <i>m.</i>	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּבָּאֵלוּ	תִּתְבָּאֵלוּ
2 <i>f.</i>	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּבָּאֵלְנָה	תִּתְבָּאֵלְנָה
1 <i>c.</i>	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER. 2 <i>m.</i>	בָּאֵל	הִבָּאֵל	בָּאֵל		הִתְבָּאֵל
2 <i>f.</i>	בָּאֵלִי	הִבָּאֵלִי	בָּאֵלִי	wanting	הִתְבָּאֵלִי
Plur. 2 <i>m.</i>	בָּאֵלֶי	הִבָּאֵלֶי	בָּאֵלֶי		הִתְבָּאֵלֶי
2 <i>f.</i>	בָּאֵלְנָה	הִבָּאֵלְנָה	בָּאֵלְנָה		הִתְבָּאֵלְנָה
PART. Act.	בָּאֵל		מִבָּאֵל		מִתְבָּאֵל
Pass.	בָּאוֹל	נִבָּאֵל		מִבָּאֵל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵחַ	הַשֹּׁתֵלֵחַ
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלְחִי	הִשְׁלְחִי	שְׁלְחִי	הִשְׁלִיחִי	הִשְׁתַּלַּחִי
Plur. 2 <i>m.</i>	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		בִּשְׁלִיחַ	בִּשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שְׁלִיחַ	נִשְׁלַח			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכְשִׁיחַ	הִכְשִׁיחַ	נָכַח
3 f.	נִכְשָׁה	נִכְשָׁה	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחָה
2 m.	נִכְשָׁתָּ	נִכְשָׁתָּ	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחַתָּ
2 f.	נִכְשָׁתְּ	נִכְשָׁתְּ	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחַתְּ
1 c.	נִכְשִׁיתִי	נִכְשִׁיתִי	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחִיתִי
Plur. 3 c.	נִכְשׁוּ	נִכְשׁוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ	נִכְחוּ
2 m.	נִכְשִׁיתֶם	נִכְשִׁיתֶם	הִכְשִׁיחֶם	הִכְשִׁיחֶם	נִכְחִיתֶם
2 f.	נִכְשִׁיתֵן	נִכְשִׁיתֵן	הִכְשִׁיחֵן	הִכְשִׁיחֵן	נִכְחִיתֵן
1 c.	נִכְשִׁנִּי	נִכְשִׁנִּי	הִכְשִׁינִי	הִכְשִׁינִי	נִכְחִנִּי
INFIN. <i>Absol.</i>	נִכְשׁוּ	הִכְשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחוּ
<i>Constr.</i>	נִכְשָׁתָּ	הִכְשִׁיחַ	הִכְשִׁיחַ		נִכְחָתָּ
FUT. 3 m.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹחַ
3 f.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹחַ
2 m.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹחַ
2 f.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹחַ
1 c.	אִכְשֹׁחַ	אִכְשֹׁחַ	אִכְשִׁיחַ	אִכְשֹׁחַ	אִכְחֹחַ
Plur. 3 m.	יִכְשׁוּ	יִכְשׁוּ	יִכְשִׁיחוּ	יִכְשׁוּ	יִכְחוּ
3 f.	יִכְשֹׁנָה	יִכְשֹׁנָה	יִכְשִׁינָה	יִכְשֹׁנָה	(יִכְחֹנָה)
2 m.	יִכְשֹׁחוּ	יִכְשֹׁחוּ	יִכְשִׁיחוּ	יִכְשֹׁחוּ	יִכְחֹחוּ
2 f.	יִכְשֹׁנָה	יִכְשֹׁנָה	יִכְשִׁינָה	יִכְשֹׁנָה	(יִכְחֹנָה)
1 c.	נִכְשֹׁחַ	נִכְשֹׁחַ	נִכְשִׁיחַ	נִכְשֹׁחַ	נִכְחֹחַ
IMPER. 2 m.	כֹּשֵׁחַ	הִכְשִׁיחַ	הִכְשִׁיחַ		כֹּחַ
2 f.	כֹּשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ	wanting	כֹּחִי
Plur. 2 m.	כֹּשֵׁחוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ		כֹּחוּ
2 f.	כֹּשִׁיחוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ		(כֹּחוּ)
PART. <i>Act.</i>	נֹכַחַת		מִכְשִׁיחַ		נֹכַחַת
<i>Pass.</i>	נֹכַחַת	נֹכַחַת		מִכְשִׁיחַ	נֹכַחַת

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סוּבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סוּבְבָה
2 m.	(סָבְבָתָּ)	סָבֹותָ	נָסְבֹותָ	סוּבְבָתָּ
2 f.	(סָבְבָתְּ)	סָבֹותְ	נָסְבֹותְ	סוּבְבָתְּ
1 c.	סָבְבָתִי	סָבֹותִי	נָסְבֹותִי	סוּבְבָתִי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סוּבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם	סוּבְבָתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן	סוּבְבָתֶן
1 c.	סָבְבָנוּ	סָבוּנוּ	נָסְבוּנוּ	סוּבְבָנוּ
INFIN. Absol.	סָבֹוב	סָב	הִסָּבֹוב	סוּבֹוב
Constr.	סָבֹב	סָב	הִסָּב	סוּבֹב
FUT. 3 m.	יָסֹב	יָסֹב	יִסָּב	יִסוּבֹב
3 f.	תָּסֹב	תָּסֹב	תִּסָּב	תִּסוּבֹב
2 m.	תָּסֹב	תָּסֹב	תִּסָּב	תִּסוּבֹב
2 f.	תָּסֹבִי	תָּסֹבִי	תִּסָּבִי	תִּסוּבֹבִי
1 c.	אָסֹב	אָסֹב	אִסָּב	אִסוּבֹב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יִסָּבוּ	יִסוּבְבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תִּסָּבִינָה	תִּסוּבְבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תִּסָּבוּ	תִּסוּבְבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תִּסָּבִינָה	תִּסוּבְבִינָה
1 c.	נָסֹב	נָסֹב	נִסָּב	נִסוּבֹב
IMPER. 2 m.	סֹב		הִסָּב	סוּבֹב
2 f.	סָבִי		הִסָּבִי	סוּבְבִי
Plur. 2 m.	סְבוּ		הִסָּבוּ	סוּבְבוּ
2 f.	סְבִינָה		הִסָּבִינָה	סוּבְבִינָה
PART. Act.	סֹבֵב			מְסוּבֵב
Pass.	סָבוּב		נָסֹב	

DOUBLED VERBS, § 57.

NIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיחַ	הוֹסִיב	הִסְתַּוְּיַב	סִבְּחָה
הִסְבִּיחַ	הוֹסִיבָה	הִסְתַּוְּבָה	סִבְּחָה
הִסְבִּיחַ		הִסְתַּוְּבַת	סִבְּכַת
הִסְבִּיחַ		הִסְתַּוְּבַת	סִבְּכַת
הִסְבִּיחִי		הִסְתַּוְּבַתִּי	סִבְּכַתִּי
הִסְבִּיחַ	הוֹסִיבוּ	הִסְתַּוְּבוּ	סִבְּכוּ
הִסְבִּיחֶם		הִסְתַּוְּבֶתָם	סִבְּכֶתָם
הִסְבִּיחֶן		הִסְתַּוְּבֶתָן	סִבְּכֶתָן
הִסְבִּיחוּ		הִסְתַּוְּבוּ	סִבְּכוּ
הִסְבִּיחַ			סִבְּחָה
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּחָה
יִסְבֵּי	יֹוִסֵּב	יִסְתַּוְּיַב	יִסְבְּחָה
תִּסְבֵּי	תוֹסִיב	תִּסְתַּוְּיַב	תִּסְבְּחָה
תִּסְבֵּי	תוֹסִיב	תִּסְתַּוְּיַב	תִּסְבְּחָה
תִּסְבִּי	תוֹסִיבִי	תִּסְתַּוְּיַבִּי	תִּסְבְּכִי
אִסְבֵּי	אוֹסִיב	אִסְתַּוְּיַב	אִסְבְּחָה
יִסְבִּי	יֹוִסִּבוּ	יִסְתַּוְּבוּ	יִסְבְּכוּ
תִּסְבִּינָה		תִּסְתַּוְּיַבְנָה	תִּסְבְּכְנָה
תִּסְבִּי	תוֹסִיבוּ	תִּסְתַּוְּיַבְנָה	תִּסְבְּכוּ
תִּסְבִּינָה		תִּסְתַּוְּיַבְנָה	תִּסְבְּכְנָה
נִסְבֵּי	נוֹסִיב	נִסְתַּוְּיַב	נִסְבְּחָה
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּחָה
הִסְבִּיחִי	wanting	הִסְתַּוְּיַבִּי	סִבְּכִי
הִסְבִּיחַ		הִסְתַּוְּיַבְנָה	סִבְּכְנָה
הִסְבִּיחָה		הִסְתַּוְּיַבְנָה	סִבְּכָה
מִסְבֵּי		מִסְתַּוְּיַב	מִסְבְּחָה
	מוֹסִיב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמָם	קוּמָם
3 f.	קָמָה	נָקוּמָה	קוּמְמָה	קוּמְמָה
2 m.	קָמַתָּ	נָקוּמַתָּ	קוּמְמַתָּ	קוּמְמַתָּ
2 f.	קָמַתְּ	נָקוּמַתְּ	קוּמְמַתְּ	קוּמְמַתְּ
1 c.	קָמַתִּי	נָקוּמַתִּי	קוּמְמַתִּי	קוּמְמַתִּי
Plur. 3 c.	קָמוּ	נָקוּמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמַתֶּם	נָקוּמוּתֶם	קוּמְמַתֶּם	קוּמְמַתֶּם
2 f.	קָמַתְּן	נָקוּמוּתְּן	קוּמְמַתְּן	קוּמְמַתְּן
1 c.	קָמְנוּ	נָקוּמוּנוּ	קוּמְמוּנוּ	קוּמְמוּנוּ
INFIN. Absol.	קוּם	הִקְוּם	קוּמָם	
Constr.	קוּם	הִקְוּם	קוּמָם	
FUT. 3 m.	יָקוּם	יִקְוּם	יִקְוּמָם	יִקְוּמָם
3 f.	תָּקוּם	תִּקְוּם	תִּקְוּמָם	תִּקְוּמָם
2 m.	תָּקוּם	תִּקְוּם	תִּקְוּמָם	תִּקְוּמָם
2 f.	תָּקוּמִי	תִּקְוּמִי	תִּקְוּמִי	תִּקְוּמִי
1 c.	אָקוּם	אִקְוּם	אִקְוּמָם	אִקְוּמָם
Plur. 3 m.	יָקוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
3 f.	תִּקְוּמֵינָה	תִּקְוּמֵינָה	תִּקְוּמֵינָה	תִּקְוּמֵינָה
2 m.	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ
2 f.	תִּקְוּמֵינָה	תִּקְוּמֵינָה	תִּקְוּמֵינָה	תִּקְוּמֵינָה
1 c.	נָקוּם	נִקְוּם	נִקְוּמָם	נִקְוּמָם
IMPER. 2 m.	קוּם	הִקְוּם	קוּמָם	
2 f.	קוּמִי	הִקְוּמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוּמוּ	קוּמְמוּ	
2 f.	קוּמֵינָה	הִקְוּמֵינָה	קוּמְמֵינָה	
PART. Act.	קוֹם		מְקוּמָם	
Pass.	קוּם	נָקוּם		מְקוּמָם

AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הָקִים	הוֹקֵם	הִתְקוּמִים	לָב
הִקְיָמָה	הוֹקְמָה	הִתְקוּמָה	לָבָה
הִקְיָמוּת	(הוֹקְמִית)	הִתְקוּמִית	לָבֶת
הִקְיָמוּת	(הוֹקְמִית)	הִתְקוּמִית	לָבֶת
הִקְיָמוּתִי	(הוֹקְמִיתִי)	הִתְקוּמִיתִי	לָבֶתִי
הִקְיָמוּ	הוֹקְמוּ	הִתְקוּמוּ	לָבוּ
הִקְיָמוּתָם	(הוֹקְמִתָם)	הִתְקוּמוּתָם	רָבִתָם
הִקְיָמוּתָן	(הוֹקְמִתָן)	הִתְקוּמוּתָן	רָבִתָן
הִקְיָמוּנִי	(הוֹקְמִנִי)	הִתְקוּמוּנִי	רָבִנִי
הָקָם		הִתְקוּמִים	רָיַב
הָקִים			רָיַב
יָקִים	יֹהֵם	יִתְקוּמִים	יָרַיַב
תָּקִים	תוֹהֵם	תִּתְקוּמִים	תָּרַיַב
תָּקִים	תוֹהֵם	תִּתְקוּמִים	תָּרַיַב
תָּקִימִי	תוֹהֵמִי	תִּתְקוּמִי	תָּרַיַבִּי
אָקִים	אוֹהֵם	אִתְקוּמִים	אָרַיַב
יָקִימוּ	יֹהֵמוּ	יִתְקוּמוּ	יָרַיַבוּ
תָּקִימְנָה	(תוֹהֵמְנָה)	תִּתְקוּמְנָה	תָּרַיַבְנָה
תָּקִימוּ	תוֹהֵמוּ	תִּתְקוּמוּ	תָּרַיַבוּ
תָּקִימְנָה	(תוֹהֵמְנָה)	תִּתְקוּמְנָה	תָּרַיַבְנָה
נָקִים	נוֹהֵם	נִתְקוּמִים	נָרַיַב
הָקָם		הִתְקוּמִים	רָיַב
הִקְיָמִי	wanting	הִתְקוּמִי	רָיַבִּי
הִקְיָמוּ		הִתְקוּמוּ	רָיַבוּ
הִקְיָמְנָה		הִתְקוּמְנָה	(רָבִנְנָה)
מָקִים		מִתְקוּמִים	רָב
מִקָּם			רָוַב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 <i>m.</i>	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשִׁב	יָבַשׁ
3 <i>f.</i>	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָבְשָׁה
2 <i>m.</i>	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָבַשְׁתָּ
2 <i>f.</i>	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָבַשְׁתְּ
1 <i>c.</i>	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָבַשְׁתִּי
Plur. 3 <i>c.</i>	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָבְשׁוּ
2 <i>m.</i>	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָבַשְׁתֶּם
2 <i>f.</i>	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָבַשְׁתֶּן
1 <i>c.</i>	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָבַשְׁנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבֹשׁ
<i>Constr.</i>	שָׁבַת	הִשָּׁבַב	הוֹשִׁיב	הוֹשִׁיב	יָבֹשׁ
FUT. 3 <i>m.</i>	יָשֹׁב	יִשָּׁב	יִהְיֶיב	יִהְיֶיב	יִיבֹשׁ
3 <i>f.</i>	תָּשֹׁב	תִּשָּׁב	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 <i>m.</i>	תָּשֹׁב	תִּשָּׁב	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 <i>f.</i>	תִּשָּׁבִי	תִּשָּׁבִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּיבֹשִׁי
1 <i>c.</i>	אָשֹׁב	אִשָּׁב	אִהְיֶיב	אִהְיֶיב	אִיבֹשׁ
Plur. 3 <i>m.</i>	יָשֻׁבוּ	יִשָּׁבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבֹשׁוּ
3 <i>f.</i>	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
2 <i>m.</i>	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּיבֹשׁוּ
2 <i>f.</i>	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
1 <i>c.</i>	נָשֹׁב	נִשָּׁב	נִהְיֶיב	נִהְיֶיב	נִיבֹשׁ
IMPER. 2 <i>m.</i>	שֵׁב	הִשָּׁב	הוֹשִׁב		יָבֹשׁ
2 <i>f.</i>	שְׁבִי	הִשָּׁבִי	הוֹשִׁיבִי	wanting	יָבֹשִׁי
Plur. 2 <i>m.</i>	שִׁיבוּ	הִשָּׁבוּ	הוֹשִׁיבוּ		יָבֹשׁוּ
2 <i>f.</i>	שִׁבְנָה	הִשָּׁבְנָה	הוֹשִׁיבְנָה		יָבֹשְׁנָה
PART. <i>Act.</i>	יָשֹׁב		מוֹשִׁיב		יָבֹשׁ
<i>Pass.</i>	יָשׁוּב	נֹשֵׁב		נִשָּׁב	יָבֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָצַח	נִמְצַח	כָּצַח	הִנְצַח	הִתְנַצַּח
3 f.	מָצַחָה	נִמְצַחָה	כָּצַחָה	הִנְצַחָה	הִתְנַצַּחָה
2 m.	נִמְצַחְתָּ	נִמְצַחְתָּ	כָּצַחְתָּ	הִנְצַחְתָּ	הִתְנַצַּחְתָּ
2 f.	מָצַחְתְּ	נִמְצַחְתְּ	כָּצַחְתְּ	הִנְצַחְתְּ	הִתְנַצַּחְתְּ
1 c.	מָצַחְתִּי	נִמְצַחְתִּי	כָּצַחְתִּי	הִנְצַחְתִּי	הִתְנַצַּחְתִּי
Plur. 3 c.	נִמְצַחוּ	נִמְצַחוּ	כָּצַחוּ	הִנְצַחוּ	הִתְנַצַּחוּ
2 m.	נִמְצַחְתֶּם	נִמְצַחְתֶּם	כָּצַחְתֶּם	הִנְצַחְתֶּם	הִתְנַצַּחְתֶּם
2 f.	נִמְצַחְתֶּן	נִמְצַחְתֶּן	כָּצַחְתֶּן	הִנְצַחְתֶּן	הִתְנַצַּחְתֶּן
1 c.	נִמְצַחְתֶּי	נִמְצַחְתֶּי	כָּצַחְתֶּי	הִנְצַחְתֶּי	הִתְנַצַּחְתֶּי
INFIN. <i>Absol.</i>	כִּיצוֹחַ	נִמְצֵחַ	כָּצַחַ	הִנְצֵחַ	
<i>Constr.</i>	מִצֵּחַ	הִנְצֵחַ	כָּצַחַ	הִנְצֵחַ	הִתְנַצֵּחַ
FUT. 3 m.	יִמְצֵחַ	יִנְמֵצֵחַ	יִכְצֵחַ	יִהְנֵצֵחַ	יִתְנַצֵּחַ
3 f.	תִּמְצֵחַ	תִּנְמֵצֵחַ	תִּכְצֵחַ	תִּהְנֵצֵחַ	תִּתְנַצֵּחַ
2 m.	תִּמְצֵחַ	תִּנְמֵצֵחַ	תִּכְצֵחַ	תִּהְנֵצֵחַ	תִּתְנַצֵּחַ
2 f.	תִּמְצֵחִי	תִּנְמֵצֵחִי	תִּכְצֵחִי	תִּהְנֵצֵחִי	תִּתְנַצֵּחִי
1 c.	אֶמְצֵחַ	אֶנְמֵצֵחַ	אֶכְצֵחַ	אֶהְנֵצֵחַ	אֶתְנַצֵּחַ
Plur. 3 m.	יִמְצֹאוּ	יִנְמֹצֵאוּ	יִכְצֹאוּ	יִהְנֹצֵאוּ	יִתְנַצֵּאוּ
3 f.	תִּמְצֹאנה	תִּנְמֹצֹאנה	תִּכְצֹאנה	תִּהְנֹצֹאנה	תִּתְנַצֵּאנה
2 m.	תִּמְצֹאוּ	תִּנְמֹצֹאוּ	תִּכְצֹאוּ	תִּהְנֹצֹאוּ	תִּתְנַצֵּאוּ
2 f.	תִּמְצֹאנה	תִּנְמֹצֹאנה	תִּכְצֹאנה	תִּהְנֹצֹאנה	תִּתְנַצֵּאנה
1 c.	נִבְצֵחַ	נִמְצֵחַ	נִכְצֵחַ	נִהְנֵצֵחַ	נִתְנַצֵּחַ
IMPER. 2 m.	כָּצֵחַ	הִנְצֵחַ	מָצַחַ	הִנְצֵחַ	הִתְנַצֵּחַ
2 f.	כָּצֵחִי	הִנְצֵחִי	מָצַחִי	הִנְצֵחִי	הִתְנַצֵּחִי
Plur. 2 m.	כָּצֹאוּ	הִנְצֹאוּ	מָצֹאוּ	הִנְצֹאוּ	הִתְנַצֹּאוּ
2 f.	כָּצֹאנה	הִנְצֹאנה	מָצֹאנה	הִנְצֹאנה	הִתְנַצֹּאנה
PART. <i>Act.</i>	מִצֵּחַ		כָּצֵחַ	הִנְצֵחַ	הִתְנַצֵּחַ
<i>Pass.</i>	מִצֻּחַ	נִמְצֵחַ			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בָּלָה
3 f.	בִּלְחָה	נִבְלְחָה	בִּלְחָה
2 m.	בָּלִיתָ	נִבְלִיתָ	בָּלִיתָ
2 f.	בָּלִיתְ	נִבְלִיתְ	בָּלִיתְ
1 c.	בָּלִיתִי	נִבְלִיתִי	בָּלִיתִי
<i>Plur.</i> 3 c.	בָּלוּ	נִבְלוּ	בָּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בָּלִיתֶם
2 f.	בָּלִיתְן	נִבְלִיתְן	בָּלִיתְן
1 c.	בָּלִינוּ	נִבְלִינוּ	בָּלִינוּ
INFIN. <i>Absol.</i>	בָּלָה	נִבְלָה	בָּלָה
<i>Constr.</i>	בָּלוֹת	נִבְלוֹת	בָּלוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אֶבְלֶה	אֶבְלֶה	אֶבְלֶה
<i>Plur.</i> 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בָּלָה	הִבְלָה	בָּלָה
2 f.	בָּלִי	הִבְלִי	בָּלִי
<i>Plur.</i> 2 m.	בָּלוּ	הִבְלוּ	בָּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בָּלִינָה
PART. <i>Act.</i>	בָּלָה		מִבְלָה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

[illegible]

XVII. DECLENSION OF NOUNS, §§ 44-47.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדָנִים	Const.	אֲדָנַי
	זָכוֹן memorial		זִכְרוֹן		זִכְרֹנִים		זִכְרֹנַי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצַי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוּב Kal. pass. part.		קָטוּבָה		קָטוּבִים		קָטוּבוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצַי
------------	-----------	--------	-----	----------	--------	--------	-------

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבָדִים	Const.	כְּבָדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִׁים	Fem.	יְבֻשּׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתָּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטַלְתָּ		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דָּבִים	Const.	דָּבִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנִי
	לֵבָב heart		לֵבָב		לִבְבִים		לִבְבִי
Masc.	חָכֵם wise	Fem.	חִכְמָה	Masc.	חִכְמִים	Fem.	חִכְמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטַלְתָּ		נִקְטָלִים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה reed		קָנָה			קָנִים		קָנֵי
Masc.	יָפָה fair	Fem.	יָפָה	Masc.		יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL.	Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֹתֵר covert		סֹתֵר			סֹתָרִים		סֹתָרֵי
	עֲצָם strength		עֲצָם			עֲצָמִים		עֲצָמֵי
	בַּעַל lord		בַּעַל			בַּעָלִים		בַּעָלֵי
	מָוֶת death		מָוֶת			מָוֶתִים		מָוֶתֵי
	עֵין eye		עֵין	DUAL		עֵינִים		עֵינֵי
	רֶגֶל foot		רֶגֶל			רַגְלִים		רַגְלֵי
	אָזֶן ear		אָזֶן			אָזְנִים		אָזְנֵי

II. Nouns which double their final consonant.

SING. Abs.	גַּמֵּל camel	Const.	גַּמֵּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלֵי
	גֶּן garden		גֶּן			גַּנִּים		גַּנֵּי
	חֹק statute		חֹק			חֻקִּים		חֻקֵּי
	שֵׁן tooth		שֵׁן	DUAL		שֵׁנִים		שֵׁנֵי
Masc.	קָטָן small	Fem.	קָטָנָה	PL. Masc.		קָטָנִים	Fem.	קָטָנוֹת
	עֶמֶק deep		עֶמֶקָה			עֶמְקִים		עֶמְקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL. Abs.		עִבְרִיִּים or עִבְרִים	Const.	עִבְרֵי
Masc	טָרֵי fresh	Fem.	טָרִיָּה	Masc.		טָרִיִּים	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבּוּשׁ garment	Const.	מִלְבּוּשׁ	PL. Abs.		מִלְבּוּשִׁים	Const.	מִלְבּוּשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה	Masc.		טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילַת			מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה counse-		עֲצָה		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּיִם

ii. From Segholates.

SING. Abs.	מַלְכָּה queen	Const.	מַלְכַּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה covert		סִתְרוֹת		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

iii All others.

Sing. Abs.	גַּנָּה garden	Const.	גַּנַּת	Pl. Abs.	גַּנוֹת	Const.	גַּנוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנָקָה sucker		יוֹנָקַת		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלֶת skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיָּת Hebrew-woman		עִבְרִיָּת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing. 1 c. my</i>	"	לֵבִי	"	מַלְכִּי	"	מַלְכָּתִי	"	יָדִי
<i>2 m. thy</i>	"	לֵבְךָ	"	מַלְכֶּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
<i>2 f. thy</i>	"	לֵבְךָ	"	מַלְכֶּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
<i>3 m. his</i>	"	לֵבּוֹ	"	מַלְכּוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
<i>3 f. her</i>	"	לֵבָהּ	"	מַלְכָּהּ	"	מַלְכָּתָהּ	"	יָדָהּ
<i>Plur. 1 c. our</i>	"	לֵבָנוֹ	"	מַלְכָּנוּ	"	מַלְכָּתָנוּ	"	יָדָנוּ
<i>2 m. your</i>	"	לֵבְכֶם	"	מַלְכֶּכֶם	"	מַלְכָּתֶכֶם	"	יָדְכֶם
<i>2 f. your</i>	"	לֵבְכֶן	"	מַלְכֶּכֶן	"	מַלְכָּתֶכֶן	"	יָדְכֶן
<i>3 m. their</i>	"	לֵבָם	"	מַלְכָּם	"	מַלְכָּתָם	"	יָדָם
<i>3 f. their</i>	"	לֵבָן	"	מַלְכָּן	"	מַלְכָּתָן	"	יָדָן

PLURAL.

DUAL.

	hearts	לְבָבִים	kings	מְלָכִים	queens	מְלָכוֹת	hands	יָדַיִם
<i>Const.</i>		לְבָבִי		מְלָכִי		מְלָכוֹת		יָדַיִם
<i>Sing. 1 c. my</i>	"	לְבָבִי	"	מְלָכִי	"	מְלָכוֹתִי	"	יָדַיִם
<i>2 m. thy</i>	"	לְבָבְךָ	"	מְלָכֶךָ	"	מְלָכוֹתֶךָ	"	יָדְךָ
<i>2 f. thy</i>	"	לְבָבְךָ	"	מְלָכֶךָ	"	מְלָכוֹתֶךָ	"	יָדְךָ
<i>3 m. his</i>	"	לְבָבוֹ	"	מְלָכּוֹ	"	מְלָכוֹתָיו	"	יָדָיו
<i>3 f. her</i>	"	לְבָבָהּ	"	מְלָכָהּ	"	מְלָכוֹתֶיהָ	"	יָדָהּ
<i>Plur. 1 c. our</i>	"	לְבָבֵינוּ	"	מְלָכֵינוּ	"	מְלָכוֹתֵינוּ	"	יָדָנוּ
<i>2 m. your</i>	"	לְבָבֵיכֶם	"	מְלָכֵיכֶם	"	מְלָכוֹתֵיכֶם	"	יָדֵיכֶם
<i>2 f. your</i>	"	לְבָבֵיכֶן	"	מְלָכֵיכֶן	"	מְלָכוֹתֵיכֶן	"	יָדֵיכֶן
<i>3 m. their</i>	"	לְבָבָהֶם	"	מְלָכֵיהֶם	"	מְלָכוֹתֵיהֶם	"	יָדֵיהֶם
<i>3 f. their</i>	"	לְבָבָתָן	"	מְלָכֵיהֶן	"	מְלָכוֹתֵיהֶן	"	יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

MASCULINE.				FEMININE	
	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד		אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי		שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁת		חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת		שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת		שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת		תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת		עֶשְׂרִי	עֶשְׂרִי
Eleven	{ עֶשְׂרִי	אֶחָד		עֶשְׂרִי	אַחַת
	{ עֶשְׂרִי	עֶשְׂתֵּי		עֶשְׂרִי	עֶשְׂתֵּי
Twelve	{ עֶשְׂרִי	שְׁנַיִם		עֶשְׂרִי	שְׁתֵּי
	{ עֶשְׂרִי	שְׁנֵי		עֶשְׂרִי	שְׁתֵּי
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה		עֶשְׂרִי	שְׁלוֹשׁ
Fourteen	עֶשְׂרִי	אַרְבָּעָה		עֶשְׂרִי	אַרְבַּע
Fifteen	עֶשְׂרִי	חֲמִשָּׁה		עֶשְׂרִי	חֲמִשׁ
Sixteen	עֶשְׂרִי	שֵׁשׁ		עֶשְׂרִי	שֵׁשׁ
Seventeen	עֶשְׂרִי	שִׁבְעָה		עֶשְׂרִי	שִׁבַּע
Eighteen	עֶשְׂרִי	שְׁמֹנֶה		עֶשְׂרִי	שְׁמוֹנֶה
Nineteen	עֶשְׂרִי	תְּשֻׁעָה		עֶשְׂרִי	תְּשֻׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִּים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שִׁשִּׁי	Ninth	תְּשִׁיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

PRIMARY SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
	⋮	⋮	}	⋮(⋮)	⋮	⋮(⋮)⋮ ⁹	}	⋮(⋮)⋮ ⁹
	⋮	⋮		⋮(⋮)	⋮	⋮(⋮)⋮ ⁹		
SECONDARY SECTIONS.			⋮	⋮	⋮	⋮(⋮)⋮ ⁹		
			⋮			⋮(⋮)⋮ ⁹		
						⋮(⋮)⋮ ⁹		
						⋮(⋮)⋮ ⁹		
						⋮(⋮)⋮ ⁹		
UNUSUAL SECTIONS.					⋮		⋮	
					⋮		⋮	

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhīr is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּנִית וּבִשְׂדֶּה : מִים עַד יָם : מֵאֶדָם עַד בְּהֶמָּה : אָדָם וּבְהֶמָּה :
חֶשֶׂד וְלֹא אֹר : לָחֶם מִדֶּשֶׁמִּים : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרַב עַד בָּקָר : לָחֶם וּבִשָּׁר בַּבֹּקֶר וְלָחֶם וּבִשָּׁר בָּעֶרֶב : מִבֹּקֶר
לָעֶרֶב : שֶׁמֶשׁ לְאֹר בַּיּוֹם וְיָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אַתָּה *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָה *between me and thee*.

הָאָרֶץ: שָׁנִיתִי אֶתְכֶם בְּמָקוֹם הַזֶּה: הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְשֹׁכְנֵי
אֶתְכֶם בָּהּ: אֲתִי שְׂבַלְתֶּם: לֹא קִדַּשְׁתֶּם אוֹתִי: לְקַחַת אֶת־הַשְּׂמֶן
וּמִשְׁחָה אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אוֹתוֹ: נִקְבְּצוּ לָךְ:

6. THE REMAINING PRETERITES AND INFINITIVES. § 35

Analyze and translate:—

הַקְטַלְתֶּם, הַקְטַלְנִי, הַקְטִילָה, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתִּי, הַקְטַלְתֶּם
הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ,
הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ, הַקְטַלְתָּ.

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הַקְדִּישׁ הַקְדִּישְׁתִּי consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אַתֶּם הַקְדִּישׁ הַמִּלָּךְ דָּוִד לַיהוָה עַבְדְּהֶסֶסֶר וְהַזֶּהב אֲשֶׁר הַקְדִּישׁ
מִכֶּל־הַגִּיּוֹם אֲשֶׁר כָּבַשׁ: לֹא־הִתְקַדְּשׁוּ: הַקְדִּישׁ הַקְדִּישְׁתִּי אֶת־הֶסֶסֶר
לַיהוָה: הַשְׁתִּית אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה: הַשְׁבִּיתִי
אֶת־הַמִּלָּאכָה: ¹ הִמְעַט בְּיַד־בְּדִיל ² אֱלֹהִים אֶתְכֶם לְהַקְרִיב אֶתְכֶם לוֹ: הַמִּלָּךְ
עַל־הַמִּלְכוּת: ³ הַשְׁלַחְתִּי בְכֶם אֶת־הַחִיָּה וְשִׁבְלָה אֶתְכֶם וְהַכְרִיתָה
אֶת־הַבְּהֵמָה וְהַמְעִיטָה אֶתְכֶם:

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. בּ in the sense of *sending upon or against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36

Analyze and translate:—

יִקְטְלוּ, יִקְטְלוּ (2), יִקְטְלוּ, יִקְטְלוּ (2), יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ,
יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ, יִקְטְלוּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר the (one) keeping* or *(he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **את אשר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי והוא משל בכל-הארץ: ביום ההוא תשבת: מערב עד-ערב
תשבותי: יום ולילה לא ישבתו: ועתה יהיה שמך את אשר דברתי:
תשמר את-כל-המצוה הזאת: יהיה שכן בציון: יהיה השכן בציון:
שכן בארץ: שכנו בסלע: השער הזה סגור: ובעת ההוא פלשתים
משלים בישראל: לא-אמשל אני בכם יהיה ימשל בכם: תלפשי שני:
בן תלפשנה הבתולות:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלי, הקטלי, הקטל (2), אקטל,
נקטל, תקטלי, יקטלי, תקטלי, נקטל, תקטלנה (2).

קטל, מקטל, קטלנה, תקטלי, אקטלי, נקטלי, יקטלי, תקטלנה (2),
תקטל (2), יקטל, מקטל, קטלי, קטלי, תקטלי.

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהַקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוא אשר** *he is the one who* or *that is the thing which*.

הבדלי מן העדה הזאת: השער לא-יוסף עד-הערב: הסגר בבית:
ויריחו מסגרת: הוא אשר-דבר יהיה בכם אקדש ועל-פני כל-העם
אקבד: הדעו הגוים כי אני יהיה מקדש את-ישראל: לא-לה לְהַקְטִיר
ליהיה כי לפניהם המקדשים לְהַקְטִיר: השמר לָהּ פוֹת־דָּבָר עִם-יַעֲקֹב

משוב עד־רע: השֹׁמְרוֹ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר בְּרַח יְהוָה
עִמָּכֶם: אִמְרָתִי בְּכֹד אֶכְבֵּד אֹתָהּ וְהָיָה מִינֵע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נִקְטִיל, אֶקְטֵל, תִּקְטְלוּ, תִּתְקַטְּלוּ (2), תִּתְקַטְּלוּ (2),
יִקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ.
מִתְקַטֵּל.

אֲנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַכֹּהֲנִים אֲלֹפִישׁ לִשְׁעֵי: וְגַם
הַכֹּהֲנִים יִתְקַדְּשׁוּ: עֲתָה תִתְקַדְּשׁוּ יִקְדְּשׁוּ אֶת־הַבַּיִת הַזֶּה: וְעַתָּה
הִשְׁכִּילוּ: לֹא־תִכְרִית חֶסֶד מֵעַם הַבַּיִת הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁכַּנְתְּ מִן־הַמָּקוֹם הַזֶּה שֹׁשׁוֹן וְשִׁמְתָהּ: וְיִמְלִיכוּ אוֹתוֹ עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לַיהוָה: הַמִּשְׁחָה אֵתָה אֵת כָּל־
הַשָּׂאֲרִית: מִשְׁחָתִים אֲנִי אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצֶּעֳקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטֹל (5), קָטַלְתָּ (2), נִקְטֹל (2), יִקְטֹל (2),
הִקְטֹל (4), יִקְטֹל, הִתְקַטֵּל, הִתְקַטֵּל (2), קָטַל (2),
הִקְטֹל, אִקְטֹל, הִקְטֹל (2), הִקְטֹל (8), יִתְקַטֵּל (4),
יִקְטֹל, הִקְטֹל, הִקְטֹל (12), קָטַל (3), הִקְטֹל (10),
מִקְטֹל (3), הִקְטֹל (2), הִתְקַטֵּל, נִקְטֹל, תִּתְקַטֵּל (2),
תִּתְקַטֵּל, מִקְטֹל, הִקְטֹל (2), נִקְטֹל, קָטַל (5), אִקְטֹל (5),
אִתְקַטֵּל, תִּקְטֹל (2), תִּקְטֹל (5), תִּתְקַטֵּל, מִתְקַטֵּל, תִּקְטֹל,
הִתְקַטֵּל. הִקְטֹל (2), נִקְטֹל, קָטַל (3), יִקְטֹל (5), נִקְטֹל (7),
הִתְקַטֵּל (2), הִתְקַטֵּל (2), הִקְטֹל (2), נִקְטֹל (2), נִקְטֹל, קָטַל (2),
נִקְטֹל, קָטַל (6), יִקְטֹל (5), הִקְטֹל, הִקְטֹל (2).

יחטלו, קטל (11), קטלה (3), נקטלו, חקטלתי (2), קטלחם (3).
החקטלתי, החקטלי, חקטיל (2), החקטלתן, החקטלי.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסגיר *thou shalt not deliver*, אל תסגיר *deliver not*.

יגעה חיד ותדבק חיד אלה חרב: ניהנה נתן בך וימטר יהוה
בך על הארץ: ומרדכי ודע את הכל ויקרע מרדכי את הבגדים
אשר לו וילבש שק ואפר ויזעק זעק ותשלח המלכה בגדים
להלביש את מרדכי ולא קבל: וברית יהוה את הגוים האלה והרשת
אחם וישבת בארץ: את אהרן מקריב אל המשכן ורחצת אתו במים
ולקחת את הבגדים והלבשת את אהרן את הכהנת ולקחת את השמן
ויצקת על הראש ומשחת אתו: אל תשכן עמה רע: קרב עד יחנה
ואברה: שמרה זאת לעולם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קטל *he killed him* is composed of קטל 3 masc. sing. pret. and הו for suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to קָטַל אִישׁוּ ; קָטַלְתָּהּ she killed her is for קָטַלְתָּהּ which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ך before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִישׁוּ .

Analyze and translate:—

קָטַלְתָּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus הִקְטִילָהּ means either *he caused him to kill* or *he caused to kill him*; הִלְבַּשְׁתָּם כְּתָנֹת thou hast caused them to put on tunics, but הִלְבַּשְׁתָּם אֶת־אֶלְעָזָר thou hast caused Eleazar to put them on.

Analyze and translate:—

הקטילני , הקטלתוה , הקטילוה , הקטלתיו (2) , הקטילתו ,
הקטילוהו , הקטילוה , הקטילתוה , הקטלתוה (2) , הקטלתו ,
קטלני , קטלתו , קטלני , קטלתם , קטלתם , קטלתו , קטלתו .
קטלני , קטלתו (2) .

גדלתו , גדלוהו , גדלוני , גדלתו , גדלתו , סגנני , סגנני ,
שכלתם , שכלתה , קדשתם , קדשתו , קדשוהו , הקדשתו , הסגנני .
הקדשתו (2) , השבתם , השבתו .

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם חמן את
כל־אשר גדלו המלך: הנה אנכי עמך ושמרתיו ככל אשר דברתי
לה: שפחתי רעב וחרה ושפלה: הפגדים ולבש ורחץ במים ולבשם
ולקח מן הדם ונתן על־המזבח וקדשו: הלבישני הפגדים: הלבישני
הכתנת: המלחמה הדביקתהו: אתה הבדלתם לה² כִּאֲשֶׁר דִּבַּרְתָּ אֵלַי³
ויהיה⁴:

¹ To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח; and יִשְׁלַחְנִי from יִשְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלוּנִי, יִקְטְלוּנִי (2), יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.

¹ See § 42. 2.

וְכִתְּבוּ מִהֶאָרֶץ: ¹ וְיִשְׁמְרוּ בְּכָל-הָדָרָה אֲשֶׁר-הֵלְכְנוּ בָּהּ: עֲתָה
 דְּבַר-נָא אֶל-הַמֶּלֶךְ כִּי לֹא יִמְנְעֵנִי מִמֶּנּוּ: וַיִּקְדַּשׁ אֶת-הַמִּשְׁכָּן וְאֶת-
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם: וַיִּתְּפֹשׂ בְּשׁוֹלֵמָה וַיִּקְרָעָהּ: אֶת-הַיְּהוּדָה תִּשְׁמְרֵם
 לְעַיִלָם: הַתְּשֻׁבָה אֲשֶׁה הָעוֹל אֲשֶׁר לָהּ בַּסֵּאֱלָה תִּשְׁלַחְנָה וְאֲנֹכִי לֹא
 אֶשְׁכַּח: וַיִּמְלֹכוּ אֹתוֹ וַיִּמְשְׁחֵהוּ: יְהוּדָה יִשְׁמְרֶה מִכָּל-רָע מַעֲשֵׂהָ וְעַד-
 עַיִלָם: לָקַח אֶת-כָּל-הַכֶּסֶף וְהַזָּהָב וַיִּשְׁלַחֵם אֶל-הַמֶּלֶךְ ² הַיָּשֵׁב בְּדִמְשֶׁק:

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. *אַל-תִּשְׁחַח* destroy not, *אַל-תִּשְׁחַחְהוּ* destroy him (or it) not.

Analyze and translate:—

וְיִקְטְלוּנִי, יִקְטְלוּנִי (2), יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.

וַאֲבָרְכֶהוּ: וְנִשְׁכַּם בַּבֶּקֶר וְנִשְׁלַחַה: אָמַר אֶל־תַּשְׁחִיתָהוּ פִי בָרָכָה בּוֹ:
 רַחוּם יִהְיֶה לֹא נִשְׁחִיתָהּ וְלֹא יִשָּׁכַח אֶת־חֲבָרֹת אֲשֶׁר יִשְׁבַּע לָכֶם:
 מִה־אָנוּשׁ כִּי תִזְכְּרֶנּוּ וְכָבוֹד וְהָדָר תַּעֲטֶרְהָ: וְתִמְשִׁילָהּ בְּכִלָּהּ אֶרֶץ:
 לָקַח אֹתוֹ וַיַּמְלִיכָהּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בַּמָּיִם וְאֶלְבִּישָׁהּ: יִלְבָּשֶׁהָ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְוּ, קָטַלְהָ, קָטַלְוּ, קָטַלְהָ, קָטַלְכֶם, קָטַלְהוּ, קָטַלְי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְוּ,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְוּ, קָטַלְהָ, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְי.
 קָטַלְי, קָטַלְי, קָטַלְוּ, קָטַלְי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְוּ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2).
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחְוּ, שְׁמִרְנִי (2).
 שְׁמִרְם, שְׁמִרְם, שְׁמִרְוּ, שְׁמִרְהָ, שְׁמִרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בם וְנִקְדַּשְׁתִּי *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשִׁמְעֵה עַמֶּךָ: וְיִשְׁמַע יְהוָה¹ בְּדַבְּרְכֶם לִי: עֲתָה
בְּדַבְּרִי נָא לְגַד יִשְׂרָאֵל: אֲתָה דַּבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
מִשְׁחֹו אֲתָם: מִשְׁחֹהוּ כִּי־זֶה הוּא: קִבְּצֵנוּ מִן־הַגּוֹיִם: בְּקִבְּצִי אֶת־
יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדַּשְׁתִּי בָם וְנִדְעוּ חַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *אֵבֶן גָּדוֹלָה a great stone, הָאֵבֶן הַגָּדוֹלָה the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֶּה הַגָּדוֹלֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֵבֶן גָּדוֹלָה or הָאֵבֶן הַגָּדוֹלָה the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, *אֲחוֹתְךָ הַקְטָנָה מִמֶּךָ thy sister young from thee*, i. e. *younger than thou*; *אֲנִי אֶגְדֵּל מִמֶּךָ I will be greater than thou*

שָׁמַיִם תִּדְּשִׁים¹ וְאֶרֶץ תִּדְּשֶׁה: גֵּוִים רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה
בְּאֵר בִּשְׂדֶּה וְהָאֵבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלָמָה תִּדְּשֶׁה: הַתְּאֲנִים חֲטָבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו באדם
לפני מלך־מלך לישראל: את כל־המלכים האלה לכד: ² על־מה דבר
יהוה ³ עלינו את כל־הרעה הגדולה הזאת: גיהוה השליך עליהם
אבנים גדולות מן־השמים: הארץ השוכה אשר יהוה נתן לה: עיר
גדולה גבעון והיא גדולה מן־העיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article,
§ 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום הארון *a place*, but מקום הארון *the place of the ark*; יהוה הארון *the ark* (not *an ark*) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האיש האלהים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והנורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בנפשי הכרובים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית
האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי
השמים הארץ וכל־אשר־בה: הקל קל ועקב והידים ידי עשוי: תכבדני
חית השדה: אתה המלכתי עליהם רב כעפר הארץ: ייגדל המלך
מכל מלכי הארץ: ישב דוד בשדה פלשתים: וישבחו את־יהוה ניםבר

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *נֶאֱמַר*, e. g. *יִהְיֶה כָּל-הַמַּיִם* *all the waters shall be turned.*

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מְקוֹם אֲשֶׁר** *the place which or where*, etc.

וַיִּהְיֶה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקִּלְלָה לְבָרָכָה כִּי אָהָבָה יְהוָה: הַשְׁמַשׁ
וַיִּהְיֶה לְחֹשֶׁךְ וְהִירָתָה לָדָם: וַיִּהְיֶה כִּי־יִשְׁמַח בְּכָל־יָמִים לָדָם: אֲלֹכֵי וּבֵיתִי וְעַבְדִּי
אֶת־יְהוָה: עֲזַבְתֶּם אֶת־יְהוָה וַעֲזַב אֶתְכֶם: וַיִּמָּטֶר עֲלֵיהֶם מִן הַשָּׁמַיִם:
וַיִּאֲכַלְהָ אֶת־הָעֵמֶן: וַיֹּאמֶר אִישׁ־אֶל־אֶחָיו אֱלֹהֵי־מִלֵּךְ לֹא אָכַל לֶחֶם בַּמָּקוֹם
הַזֶּה: כָּל־עַמְּמוֹתַי תֹּאמְרוּנָה יְהוָה מִי כְמוֹהָ: בַּמָּקוֹם אֲשֶׁר־יֹאמַר לָהֶם
לֹא־עָמְדִי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהֵי: וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל¹ יֹאמַר כֹּא
²דְּבָרֶיהָ אֲשֶׁר דִּבְרַתָּה לַעֲבָדֶיךָ דָּוִד אָבִי:

דברך קרי

¹ The future followed by *an* has the force of a petition or request.

* State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of **הָאֵל**:-

בָּאֵלֶיךָ (2), בָּאֵלֶיךָ, בָּאֵלֶיךָ, הַבָּאֵלִי, בָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ,
הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ, הַבָּאֵלֶיךָ.

בְּלֶךָ יִבְרַכְּהָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיהָ נָתַן לָהּ: בְּרִכְי נַפְשִׁי
אֶת־יְהוָהוּ אֱלֹהֵי־תַשְׁמִחִי כָל־גְּמוּלוֹי: אֲבִרְכָה וְאֶגְדִּלָּה שְׁמָהּ וְאֲבִרְכָה מִבְּרִכְיָהּ

וְנִבְרָכִי בָּהּ כָּל גִּוּרֵי הָאָרֶץ: יִדְעֵתִי אֶת אֲשֶׁר־תִּבְרַךְ מִבְּרָךְ: וְעַתָּה
 בָּרַךְ אֶת־בֵּית עֲבָדֶךָ וּמִבְרַכְתֶּךָ יִבְרַךְ לְעוֹלָם: זַעֲקֵי אֵלֵי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל־אֶלְהֵיו: אֲנִי־שָׁנִי מִן־הָאָרֶץ: טָהָרְנוּ אֶת־כָּל־
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו: וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת־
 הָעָם: אָמַר אֱלֹהֵי רַחֵם וּטְהַר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שָׁלַחַ, אֲשַׁלַּח, נִשְׁלַחַ, נִשְׁלַח, שְׁלַחַ, וְשְׁלַיַח, הַשְׁלַחַ
 נִשְׁלַח, מִשְׁתַּלַּח, שְׁלַחָה, שְׁלַחְנִי, וְשְׁלַחֶם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל: בִּפְקָר זָרַע אֶת־זֶרְעָה: אֶל־תִּינֵנַע שְׁמֹה
 אֶת־כָּל־הָעָם: מִיַּיּוֹרֵעַ מִה־טוֹב לָאָדָם: יִדְעֵתָ כִּי יְהוָה שְׁלַחְנִי אֵלֶיךָ:
 וַיֹּאמְרוּ אֵלָיו הִנֵּדֵעַתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֱלֹהֶיךָ מֵעַל רֹאשְׁהָ
 וַיֹּאמֶר גַּם אֲנִי יִדְעֵתִי: אֲתִי שְׁכַחְתָּ: תִּלְקַח אֶל־בֵּית הַמִּלָּה: אֶל־נָא
 תִּמְנַע מִחֶלֶף אֵלָי כִּי כִבֵּד אֶכְבְּדָהּ מְאֹד: הַלּוּף הִלְכוּ הָעַצִּים לַמִּשְׁחָה
 עֲלֵיהֶם מִלֶּךְ וַיֹּאמְרוּ לְדוֹת מַלְכָּה עֲלֵינוּ: אִזּוּ² תִּפְסַחְתָּה עֵינֵי עוֹרִים
 וְאִזְנֵי³ תִּפְתַּחְתָּה: אֶקְרַע אֶת־הַמִּמְלָכָה מִבֵּית דָּוִד: קִרְעוּ לְבָבְכֶם
 אֶל־בְּנֵיכֶם:

¹ מלכה קרי

¹ The plural of אָרוֹן is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

³ חָרַשׁ is for חָרַשׁ and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל.

אָנַשׁ, נָגַשׁ (2), נָשַׁח, נָשָׂא, נָגַשׁ, נָגַשְׁתָּ, נָגַשְׁתָּה, נָשָׂא, נָשָׂא

נָשָׂא, הָגַשׁ (2), מָגִישׁ, הַגִּשְׁתָּם, רָגִישׁוּ, הַגִּשְׁוּ, אָגַשׁ, מָגַשׁ, נָתַתְּ, תַּת, הַגִּשְׁתָּוִי, הַגִּישׁוּם, הַגִּשְׁנוּכָם, הַגִּישְׁתָּוִי (2), נָגִישָׁךְ, נָגִישָׁה, נָגִישְׁהוּ, תַּגִּישְׁוִי (3).

REMARK 35. The relative is often omitted as in English *honey I gave thee to eat for honey which I gave, etc., § 88. 3.*

נָתַתִּי בְרִידָה אֶת־מֶלֶךְ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ: וְעַתָּה יִהְיֶה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: קַח־מוֹסְרִי וְאַל־בָּסֹף: שְׁמִנִּי וּקְטַרְתִּי נָתַתְּ לַפְּנֵיהֶם וְתַקַּח אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ וְדָבַשׁ הָאֲכָלְתִּיךָ וּנְתַתִּיהוּ לַפְּנֵיהֶם: לֹא־הִגִּידָה לּוֹ דָּבָר קֶטֶן וְגָדוֹל עַד־אוֹר הַבֶּקֶר: הַיּוֹד נִגִּיד לְמֶלֶךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: ¹ לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי ² אֲשַׁתָּךְ הוּא לָמָּה אִמְרָתָ אַחֲתִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה: וְהִנֵּה לֹא־הִגַּדְתִּי הַחֲצִי: נִפְלְה־נָּא בֵּיר יִהְיֶה כִּי־רַבִּים רַחֲמָיו וּבֵיר אָדָם אֶל־אֶפְלָה:

רחמיו קרי

¹ לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other consonants.

² The construct of אֲשַׁתָּה is אֲשֶׁתִּי which, before suffixes, becomes אֲשַׁתִּי etc. See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל:

סָבַח, סָב, סָב (3), סָבִי, סָבִי, סָבָה, סָבִינָה, סָבִיו, תָּסַב (2).
תָּסַבִּי, תָּסַבִּי, נָסַב, נָסַב, נָסַב הָסַב, הָסַב, יָסַבִּי, נָסַבִּיו,
נָסַבָּה. סָבִינִי, סָבָּהוּ, סָבִיבִים, יָסַבִּנִי יָסַבִּנוּ (2), יָסַבָּהוּ.

הָסַבָּה, הָסַבִּיתָן, הָסַבִּיו, הָסַבִּיתָ, יָסַבִּי, הָסַבִּי, הָסַבִּי
תָּסַבִּינָה (2), אָסַב, אָסַב, הָסַב, סָבִבִּי, נָסַבִּיתָ, יָסַבִּיתָ, יָסַבִּי
יָסַבִּנוּ (2), תָּסַבִּיתָ, יָסַבִּיתָ, יָסַבִּיתָ.

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָה בְּרוּךְ *blessed is every one of those blessing thee.*

37. The conjunction ׀ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not*, etc., וְדָבָקוּ *then shall cleave to thee*, etc.

אֲרִירָה אֲרוּר וּמְבֹרָכִיהָ בְּרוּךְ : אֲשֶׁר תֹּאֵר יוֹאֵר : לֹא תֹאֵר אֶת־הָעַם
כִּי בְרוּךְ הוּא : אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כָּל־
מִצְוֹתָיו וְדָבָקוּ בָּהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה : אֲרוּר אַתָּה בְּעִיר וָאֲרוּר אַתָּה
בְּשָׂדֶה : וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה : גּוֹל עַל־יְהוָה
דִּרְבָּה : הֵחֵל לִשְׁתַּחֲרֹת אֶת־יְהוָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחֹת
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וְהִדְק וְעֲצָמוֹת כְּהֻנִּים שָׂרָף עַל־מִזְבְּחוֹתָם :
אִם מִדְּבַע הַיְּהוּדִים מִרְדְּכִי אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו נָפֹל תִּפּוֹל
לְפָנָיו : הַיּוֹם הַזֶּה אֶחָל גְּדֻלָּה בְּעִינֵי כָל־יִשְׂרָאֵל :

¹ i. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל :

יָשָׁב, נָשָׁב, שָׁבַת, שָׁב, שָׁבָנָה, תִּשְׁבְּנָה, נוֹשָׁב, נוֹשָׁב, נוֹשֵׁב, נוֹשֵׁב,
יָשָׁב, הוֹשֵׁב, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁוּ, אִיבַשׁ, שָׁבַתוּ,
שָׁבַתְכֶם, אוֹשִׁיבָה, יוֹשִׁיבוֹם, הוֹשִׁבְתִּיהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֶחְיֶה *shall I live?* in indirect questions אִם is mc e usual; *inquire* אֶחְיֶה *whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, e. g., הֲתִשְׁמֹר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרֹתֶם בְּמֶה הוֹנֵעֵנוּ בְּאִמְרָנֶם אֵיךְ
אֱלֹהֵי הַפִּשְׁפֹּט: ¹ וְזָכַרְתָּ אֶת־כָּל־הַדָּרֶךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיךָ
בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוֹתָי אִם־לֹא: וְאַתָּה בְּנִי
דַּע אֶת־אֱלֹהֵי ³ אָבִיךָ וְעַבְדְּהוּ: דָּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרֻצָּה
אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אֲחָאָב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
הוֹדַעְתָּ אֶת־עַבְדִּיךָ מִי וְשָׁב עַל־כִּסֵּא אֲדֹנֶי־הַמֶּלֶךְ אַחֲרָיו: וַיִּבְרָכֶם
וַיִּשְׁלַחֵם וַיִּלְכְּדוּ אֶל־אֲהֻלֵּיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה
מִלְּפָנֶיכֶם וַיִּרְשֶׁתֶם גּוֹיִם גְּדֹלִים מֵכֶם:

מצותיו קרי

עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קָיָם means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קָם (2), קָמְנָה, קָמְנִי, תְּקוּמִינָה (2), תְּקוּמוּתָם, יָקוּמוּ,
יָקוּמוּ, נָקוּם (2), נָקוּם, נָקוּמָה, נָקוּמִים, נָקוּמוּנִי, קוּמְמוּ (3),
קוּמְמֵאִם (2), תְּקוּמְמִנָה (2), תְּקוּמְמִנָה (2), מְקוּמִים, קוּמוּ, קוּמִי,
קוּמִי, קוּמוּ, קוּמְהָ.

הָקִימוּ, הָקִימוּ, יָקִים, יוֹקֵם, הִקְיִמוּתִי, תְּקַמְנָה, מְקִים, אָקִים
יִתְקוּמִים, לָבוּ, רִיבֹותִי, לְרִיבִי, רִיב (3), לְרִיבִי (2), הִקְיִמוּתִי,
מְקִימָה, יִקְיִמָה, יִקְיִמֵנוּ (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵין תָּבוּא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאֵין בָּאתֶם* *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הָלַכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: נִלְקֶם נִלְקֶה וְלֹשֶׁב
לְמִקוֹמוֹ: אֵת ¹ וּבְנֵי־חֵיךָ תִשְׁבִּינָה לְקַדְמָתְכֶן: הִנֵּה אֲנִי עֹמֵד וְשֹׁמְרֵי־חֵיךָ
כָּל ² אֲשֶׁר־תֵּלֵךְ וְהִשְׁבִּיתָה אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל־יוֹשִׁבֵי הָעִיר
לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וַיַּקְרְבוּ ¹ וַיִּמְרְדּוּ לְמוֹת: אֶל־
² אֲשֶׁר תֵּלְכִי אֵלָיו וּבְאֶשֶׁר תֵּלְכִי אֵלָיו עֹמֵד עִמִּי וְאֶל־חֵיךָ אֶלְהִי בְּאֶשֶׁר
תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵין תָּבוּא: וְעַתָּה הִבְרַח
הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתָהּ לְאֹדְנִי וְנִתְּנָה לְנָעָרִים הַמְתַּהַלְכִים בְּרַגְלִי
אֲדָנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—

יָמָצָא , תִּמְצָאנָה (2) , נִמְצְאוּם , נִמְצָא (3) , מִצָּאת , הִמְצָאת ,
תִּמְצָאנָה (2) , תִּמְצָאנָה (2) , מִצָּאנִי , מִצָּאנָה , אִמְצָאֶהוּ , יִמְצָאֶהוּ .

REMARK 43. The verb מָלָא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיַּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הִנֵּנִי וַיִּרְץ אֶל־עֲלִי וַיֹּאמֶר הִנֵּנִי
נִרְקָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁלֵב נִלְקֶה וַיִּשְׁקֹב: קִים קָרָא
אֶל־אֶלְהֵיהֶּ: וַתֹּאמֶר אֵלֵיהֶן אֶל־תִּקְרָאנָה לִּי נָעָמִי קָרְאוּ לִי מְרָא:
וּמִלֵּאתִי אֶת־הַפִּית הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתִּמְלֵאנָה אֶת־הַקְּרָטִים: הִנֵּה

אֵלִים מִלִּפְנֵי אֱלֹהִים וּתְפִלָּא הָאֲרֶץ אֶתְהַמּוֹס׃ אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאֵרֶץ כְּשָׁדִים ¹ לָתֶת לָךְ אֶתְהַאֲרֹץ הַזֹּאת׃ לֵב טָהוֹר כְּרָאֵלִי
אֱלֹהִים׃

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלַהּ in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַב:—

[illegible]

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֵדֶשׁ וְלָךְ וְיָשָׁב לְבֵיתוֹ פְּנֵי־מוֹת בַּמִּלְחָמָה׃
וְהָאֻמָּנִים יָשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלֶנָּה׃
אֵם פִּירֵה־בֵּית הַזֶּה אֲשֶׁר בְּנִיתִי׃ וַיְהִי כַכֹּלֹת שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית
יְהוָה¹ וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵית כָּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעֹן׃ וַיִּבֶן
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת׃ הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרְדּוּ
מִמֶּנָּה² כִּי מוֹת תָּמוּת׃ אֲעֲשֶׂה אֹתָהּ לְגִוְי־גְדֹל׃ וַעֲשׂוּ אֶת כָּל־אֲשֶׁר צִוָּה
יְהוָה׃ לֹא³ נַעֲשֶׂתָהּ תַּחַת כָּל־הַשָּׁמַיִם כָּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם׃

¹ See Remark 20, Lesson 12.

² כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

² The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words **בן** *son* or **בת** *daughter* prefixed to the term of

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁנֵים אָנָּשִׁים: אַרְבָּעָה
 אֲלָכִים: שִׁבְעָה כְּהֻנִּים: שְׁשֶׁה חֲדָשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי נְעָרָיו: חֲמִשָּׁה
 חֲמֻלָּים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים:
 שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה:
 יָמִים שְׁנֵים: שְׁנֵים הָרִכִּים: בֶּן־שְׁמֹנֶת יָמִים: בְּתֹת־שָׁעִים שָׁנָה: בֶּן־
 שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וְשְׁתֵּי בְנֹתָיו: שְׁלֹשָׁה אֱלֹהִים בְּנִירָח:
 שְׁנֵים עָשָׂר אָנָּשִׁים: שְׁתֵּים עָשָׂרָה הָאֲבָנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים
 שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה: שְׁנֵים וְעָשָׂרִים אֲלֶף שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם:
 בְּשֵׁנַת שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה
 לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשָׁלֹשִׁים שָׁנָה בְּרַב־יֶזֶק בַּחֲמִשָּׁה לַחֹדֶשׁ: בְּשֵׁנַת הַתְּשִׁיעִית
 לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ: בְּיוֹם עָשָׂרִים וָאַרְבָּעָה² לְעֶשְׂתֵּי־
 עָשָׂר חֹדֶשׁ: וַיָּנָתֶם חַמִּישִׁית לְפָרְעָה: רַב־יָעִיֶּה הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל:
 עֲשִׂירַת הָאָפָה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
 בַּתֵּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעְיְנֹת
 תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּכָּלֵא הַגָּשֶׁם מִן־הַשָּׁמַיִם: וַיָּשֻׁבוּ הַמַּיִם
 מֵעַל הָאָרֶץ הַלֹּף וְשׁוּב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאָה יוֹם: וַתֵּנַח
 הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט: וְהַמַּיִם
 הָיוּ הַלֹּף וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעָשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאָו רֵאשִׁי
 הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:
 וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יְצוֹא וְשׁוּב עַד־יָבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח
 אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקִּלּוֹ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאוּהָ
 הַיּוֹנָה מָנוּחַ לְכַרְוֹתָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
 וַיִּשְׁלַח דָּוִד וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 וַיֵּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוֹ ו
 3 וַיֵּבְהוּ וַחֲשָׁךְ: עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קִרָּא
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
 8 וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 • וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דִּשָּׂא עֵשֶׂב מִזִּרְעֵי זֶרַע עֵץ פָּרִי עֵשֶׂה פְרִי לְמִינֹו אֲשֶׁר זָרַע־כֶּם
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֹּצֵא הָאָרֶץ דִּשָּׂא עֵשֶׂב מִזִּרְעֵי זֶרַע לְמִינֹהוּ
 15 וַעֲץ עֵשֶׂה־פְרִי אֲשֶׁר זָרַע־כֶּם לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לְאֹתֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 18 וּשְׁנָיִם: וַיְהי לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמִשַׁל בְּיוֹם וּבַלַּיְלָה
 22 וַיְבָרֶךְ בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמִשֶׁת אֲשֶׁר
 26 שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים

23 יִהְיוּ נָרָב בָּאָרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר יוֹם הַמִּישֹׁר: פ וַיֹּאמֶר
 24 אֱלֹהִים תֵּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּחֲמָה וּרְמֵשׁ וַחֲיִית־אָרֶץ
 לְמִינָהּ וַיְהִי־כֵן: וַנֶּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים פֶּרִי־טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְנִרְדּוּ בְדִגְתַּי הַיָּם וּבְעִוֵּי
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בְּקֶדֶת הַיָּם וּבְעִוֵּי הַשָּׁמַיִם וּבְכָל־חַיָּה
 29 הָרֶמֶשׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־כִּפּוֹ פְּרוּעֵץ זֶרַע
 זָרַע לָכֶם וַיְהִי כַּאֲכֵלָה: וְכָל־חַיֵּית הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־
 רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־כִּפּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־זֶרֶק עֹשֶׂב לֶאֱכֹלָה וַיְהִי־כֵן:
 31 וַיִּבְרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲפֹת־טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־
 בָקָר יוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

2 וַיְכַלֵּי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלֹאכֶת־ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל
 4 מְלֹאכֶת־ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה הַיּוֹלָדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בַּהֲבִרָאָם בַּיּוֹם עָשׂוֹת וַיְהִי אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל שְׂחֵה
 הַשָּׂדֶה טָרֵם וַיְהִי בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַיִּצְמַח כֹּף לֹא הַמְטִיר
 6 וַיְהִי אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה: וְאָדָם יַעֲלֶה
 7 מִדֶּה־הָאָרֶץ וַחֲשִׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּבְרָךְ וַיְהִי אֱלֹהִים אֶת־
 8 הָאָדָם עֹפֵל מִדֶּה־הָאֲדָמָה וַיִּפֹּת בְּאֶפְרוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׂע וַיְהִי אֱלֹהִים בֵּן בְּעֵדֶן מִקֶּדֶם וַיִּנָּשֵׁם שָׁם אֶת־
 10 הָאָדָם אֲשֶׁר נָצַר: וַיִּצְמַח וַיְהִי אֱלֹהִים מִדֶּה־הָאֲדָמָה כָּל־עֵץ נִחְמַד
 11 לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת טוֹב וְרַע:
 12 וַיִּקְחֵל וַיֵּצֵא מִלְּדֶן לַחֲשִׁקוֹת אֶת־הָעֵץ וּמִשָּׁם וַיִּפְרֹד וַיְהִי לְאַרְבָּעָה
 נְאֻשִׁים: שָׁם הָאָחֵר פִּישֹׁן הָיָא הַסָּבִב אֶת כָּל־הָאָרֶץ הַחוּלָה
 אֲשֶׁר־שָׁם הַחֵב: וַיְהִי הָאָרֶץ הָיָא טוֹב שָׁם הַבְּלִלָת וַאֲבֹן הַשֶּׁהֶם:

13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיתֵן הָיָה הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר
 14 הַשְּׁלִישִׁי תִּדְקַל הָיָה הַחֹלֶף קִדְמַת אֲשׁוּר וְהַנָּהָר הָרְבִיעִי הָיָה פָּרָת׃
 15 וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּחֵהוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצְוָה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַדֶּשֶׁת טוֹב רָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכַלְהָ מֵמָוֶה מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הַיּוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצְרֶה יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיִּית הַשָּׂדֶה וַאֲוֹת כָּל־עֶיֶף
 הַשָּׁמַיִם וַיִּבְרָא אֶל־הָאָדָם לְרֵאוֹת מַה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נֶפֶשׁ חַיָּה הִוא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזֶר כְּנֶגְדּוֹ׃ וַיִּפְלֵי יְהוָה
 אֱלֹהִים׃ תְּרַדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיַּסְרֶה בָּשׂוֹר
 22 תַּחְתָּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עָצָם מֵעַצְמִי וּבָשׂוֹר
 24 מִבָּשָׂרִי לְזֹאת וְקָרָא אִשָּׁה כִּי מֵאִישׁ לְקַח־תִּזְאֹת׃ עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
 עַרְוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ׃

CHAPTER III. ג

א וַתַּחַשׁ הַיָּה עֵיוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 ב אֶל־הָאִשָּׁה אַח כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן׃ וַתֹּאמֶר
 ג הָאִשָּׁה אֶל־הַנָּחַשׁ מִסִּפֵּי עֵץ־הַגֵּן נֹאכַל׃ וּמִסִּפֵּי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן
 ד אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַגְעוּ בּוֹ פֶּן־תָּמוּתוּן׃ וַיֹּאמֶר
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יִדְעַ אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם
 וּמִמֶּנּוּ וַנִּפְקְדֵי עֵינֵיכֶם וְהָיִיתֶם כַּאֲלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתִּרְאֵה הָאִשָּׁה
 וּכִי טוֹב הַצֵּץ לְמֹאכַל וְכִי תֹאמַר־הִוא לְעֵינֶיךָ וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל
 ז וַתִּקַּח מִסִּפֵּיו וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּה׃ וַיֹּאכַל׃ וַתִּפְקְדְנָה עֵינֵי
 ח שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עֵרְוָם הֵם וַיִּתְפָּרְוּ עֲלֵה תֹאמַר וַיַּעֲשׂוּ לָהֶם חִגְרוֹת׃
 ט וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְחַלֵּף בֵּין לְבֵית הַיּוֹם וַיִּתְחַבֵּא
 י הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּוֶיֶץ עֵץ הַגֵּן׃ וַיִּקְרָא יְהוָה
 אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קוֹלָה שְׁמַעְתִּי בֵּין
 יא וַאֲיִרָא כִּי־עֵרְוָם אָנֹכִי וַאֲחַבָּא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עֵרְוָם אֶתָּה
 יב תְּמַד־הָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבָלְתִּי אֲכַל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נִתְּנָה-לִי מִן-הַעֵץ וְאָכַל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים לָאִשָּׁה מַה-נָּתַת עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הִשְׁיֵאנִי
 14 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים, אֶל-הַנָּחַשׁ כִּי עָשִׂית זֹאת אָרֹר אֶתָּה
 מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְוֹנֶךָ תֵּלֵךְ וְעַפָּר תֹּאכַל כָּל-יְמֵי
 חַיֶּיךָ: וְאִיבָה, אִשִּׁית בֵּינָךְ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָךָ וּבֵין זֶרְעָהּ
 15 הוּא יִשְׁמָרְךָ רֹאשׁ וְאַתָּה תִּשְׁוָפֶנּוּ עָקֵב: ס אֶל-הָאִשָּׁה אָמַר
 16 חֲרִיבָה אֲרִבָּה עֲצֻבֹךָ וְחִלְלֹךָ בַּעֲבַב תִּלְדִּי בָנִים וְאֶל-אִישְׁךָ תִּשְׁוָקֶחָךְ
 17 וְהוּא יִמְשָׁלְבֶךָ: ס וּלְאַדָּם אָמַר כִּי שְׂמִיעֶת לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
 18 מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
 19 בַּעֲבוּרָךְ בַּעֲצֻבוֹךָ תֹּאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ
 20 וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אִפְּיָה תֹאכַל לֶחֶם עֵד שְׂוִיבָךְ אֶל-
 21 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּירְעָפָר אֶתָּה וְאֶל-עָפָר תָּשׁוּב: וַיִּקְרָא
 22 הָאָדָם שֵׁם אִשְׁתּוֹ חַיָּה כִּי הוּא הָיְתָה אִמָּ כָל-חַי: וַיַּעַשׂ יְהוָה
 23 אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כִּתְּוֹת עֵר וַיִּלְבָּשֵׁם: פ וַיֹּאמֶר
 24 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִפְּנֵי לָדַעַת טוֹב וָרָע וְעַתָּה
 25 פְּרִישְׁלָת יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם: וַיִּשְׁלַח
 26 יְהוָה אֱלֹהִים מִן-עֶדֶן לַעֲבֹד אֶת-הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְדֹּשׁ
 27 אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְנוֹעֵדֶן אֶת-הַכְּרָבִים וְאֵת לַחַט הַחֲרָב
 28 זִמְתָּהֶפְכָּת לִשְׁמֹר אֶת-דֶּרֶךְ עֵץ הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night 'to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָבַד, and שָׁעַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc. and fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m. and f.*) wast bereaved. We were bereaved. Ye (*m. and f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES,
§ 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **לָחַם** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַר and שָׁכַל.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*) Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **הָרַג**.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacrè ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In **narrating** the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **קָטַל** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred **them** (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred **you**.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She **caused** thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of **קָטַל** with suffixes.

Translate :—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **קָטַל** with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil.

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war {Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghash-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָר word and נֶפֶשׁ soul in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (אָ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m.* and *f.*) stood. We shall stand. They (*m.* and *f.*) will stand. Thou (*m.* and *f.*) wilt stand. Stand thou (*m.* and *f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m.* and *f.*) will be stood. Be ye (*m.* and *f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m.* and *f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m.* and *f.*) will be strong. Be thou (*m.* and *f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **כָּפַל** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **כָּפַל**.

Translate :

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*) Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (בְּ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כל) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of נָשָׂא, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of נָשָׂא *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of עָבַר *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. He caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָדַם *to dwell*, and the Kal of יָבַשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נִצַּח** to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*) Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **גִּלָּה**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Reveal ing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמָּוֶה מִן הַסּוּסִים *five of the horses*, not הַמָּוֶה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (laminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 3, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. **He will keep me. Thou wilt keep them.**

HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אָבִי, pl. אֲבוֹת) <i>father</i>	אחר prep. <i>after</i>
אבד v. K. (פָּא) <i>to perish. P. to destroy</i>	אי adv. (suf. אֵינִי) <i>where?</i>
אבן n. m. f. <i>a stone</i>	איבה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	איה adv. <i>where?</i>
אדום n. m. <i>Edom</i>	איהך adv. <i>how?</i>
אדון n. m. <i>lord, master</i>	אין (const. אֵין) <i>nothing there is not or was not</i>
אדם n. m. <i>man</i>	אין adv. <i>where?</i> only after
אדמה n. f. <i>ground, land</i>	מן, מֵאֵין <i>whence?</i>
אדני n. m. <i>Lord</i>	איפה n. f. <i>ephah</i>
אהב or אָהֵב v. K. <i>to love</i>	איש n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אהל n. m. (אֹהֳלִים) <i>tent</i>	אכל v. K. (פָּא) <i>to eat. H to cause to eat</i>
אהרן n. m. <i>Aaron</i>	אל adv. <i>not</i>
אור v. K. N. <i>to shine. H. to cause to shine, give light</i>	אל n. m. <i>God</i>
אור n. m. <i>light</i>	אל- prep. <i>to, unto, respecting</i>
אור n. <i>Ur</i>	אלה see זֶה
אות n. m. f. (וֹת) <i>sign</i>	אלוה commonly in the pl.
אז adv. <i>then</i>	אלהים n. m. <i>God</i>
אזן n. f. (אָזְנוֹת) <i>ear</i>	אלעזר n. m. <i>Eleazar</i>
אח n. m. (const. אָחִי, pl. אחים) <i>brother</i>	אם n. f. (אִמּוֹת) <i>mother</i>
אהאב n. m. <i>Ahab</i>	אם conj. <i>if, in a disjunctive question or</i>
אחד adj. <i>one</i>	אמן v. N. <i>to be verified, found true</i>
אחות n. f. <i>sister</i>	

אִמְנָה n. *Amanah*

אִמְנָם adv. *truly, indeed*

אָמַר v. K. (פָּא) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוּשׁ n. m. *man*

אָנִי, אֲנִי pron. *I*

אָף n. m. (אֲפִים) *nostril, face*

אָף conj. *also, even*; כִּי אָף *how much more* or after a negative *how much less*; Gen. iii. 1, *is it even so that?*

אָפֶר n. m. *ashes*

אָרְבֶּה n. f. *lattice, window*

אָרְבַּע num. *four*

אַרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וֶת) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. to be cursed

אֶרֶץ n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl.

נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which*; conj.

that, because; כִּי אֲשֶׁר *as*

אִשָּׁה n. f. (ים. and וֶת) *pillar*

אֵת sign of the definite object

אֵת prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּר n. m. *separation*; לְבֵדּוֹ *in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*
N. *to be separated*

בִּדְלִיחַ n. *bdellium*

בְּהֵרֵם n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (פִּי. בֹּא) *to come*.
H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בָּתִּים) *house*

בִּלְתִּי adv. *not*, used with the infinitive

בֵּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. P. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוּר, pl. בָּנוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

בָּאָל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*
גָּדוֹל adj. *great, large*
גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

בֶּהֱמוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גָּמַל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דִּבֵּר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשֶׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up*, said of grass. H. *to cause to spring up, bring forth grass*

דָּשָׂא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הוּא m. הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְיִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הִרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵל pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זָעָה n. f. (זֵעָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

חָבֵא v. H. *to hide*. N. Hith.

to hide one's self

חֲנוּתָהּ n. f. *apron*

חֲדָקֶל n. *Hiddekel, Tigris*

חֲדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָהּ n. *Havilah*

חָזַק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel
חַיָּהוּ) *life, living thing,
beast*

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

חָלַל v. H. *to begin*

חָלַצַּךְ v. P. *to deliver*

חָמַד v. K. P. *to desire*. N.
to be desired

חֲמִישִׁי num. *fifth*

חָמָן n. m. *Haman*

חֲמִשִּׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,
to fail*

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵרֶשׁ adj. (חֵרֶשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*

P. *to purify, cleanse*. N.
to be purified

טוֹב adj. *good*

טָנַט v. P. *to soil, defile*

טָרַם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁה)
to be dry

יַבְשָׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.
to weary, to cause to toil

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to
cause to know, let know*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יֹם) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring
forth*. N. Pu. *to be born*

יָלַף see יָלַף

יָם n. m. (יַמִּים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go
forth*. H. *to cause to go
forth, bring forth*

יָצַק v. K. *to pour*

יָצַר v. K. (fut. יִצְוֹר) *to form*

יָרָא v. K. (fut. יִירָא) *to fear*

יָרַד v. K. *to go down, de
scend*

יְרוּשָׁלַם n. *Jerusalem*

יָרַח n. m. *moon*

יֶרִיחוֹ n. *Jericho*

לָרֶק n. m. *greenness*
 יָרֵשׁ or יָרֵשׁ v. K. H. *to drive out*
 יִשְׂרָאֵל n. m. *Israel*
 יָשָׁב v. K. *to sit, dwell, inhabit*
 יָשָׁן v. K. (fut. יִישָׁן) *to sleep*
 יִשְׁע n. m. *salvation*
 כִּי prep. *according to, as, like*
 כָּבֵד K. (fut. a) *to be heavy*.
 P. *to honor*. N. *to be honored*
 כְּבוֹד n. m. *honor, glory*
 כָּבַשׁ v. K. P. *to subdue*. N.
to be subdued
 כֹּה adv. *thus, so*
 כֹּהֵן n. m. *priest*
 כּוֹכֵב n. m. *star*
 כּוֹל v. P. (כֹּלְלֵי) *to contain*
 כּוּשׁ n. m. *Cush*
 כִּי conj. *for, because, that;*
after a negative but
 כֹּל n. m. (suf. כֹּלֵי) *all, every, the whole*
 כָּלָא v. K. *to withhold, restrain*. N. *to be restrained*
 כָּלָה v. K. *to come to an end*.
 P. *to complete, finish*. Pu.
to be finished
 כֵּל n. m. (כֵּלִים) *vessel, article*
 כֵּן adv. *so*. עַל כֵּן *therefore*
 כַּנְף n. f. *wing*
 כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*
 כְּרוּב n. m. *cherub*
 כָּרַח v. K. *to cut, cut off, make a covenant*. H. *to cut off*.
 Ho. *to be cut off*
 כַּשְׁדִּים n. m. pl. *Chaldees*
 כְּתֹנֶת n. f. (pl. כְּתֹנוֹת, const. כְּתֹנוֹת) *tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לֵב n. m. (לְבוֹת) *heart*
 לֵבָב n. m. (וֹת) *heart*
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*
 לָהֵט n. m. *flame*
 לֶחֶם n. m. f. *bread*
 לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֵלָה) *night*
 לִין v. K. *to lodge*
 לָפַיִר see פָּלִי
 לָכַד v. K. *to capture*
 לָקַח v. K. *to take*. N. Pu.
 Ho. *to be taken*
 מְאֹד adv. *very*
 מֵאָה num. *hundred*
 מְאֹר n. m. (ים. and וֹת) *light luminary*
 מֶאֱכָל n. m. *food*

- מִדְבָּר n. m. *wilderness*
 מַה pron. *what? whatever;*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מָוֶת n. m. *death*
 מִזְבֵּחַ n. m. (יָוֶה) *altar*
 מִשָּׁה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מָטָר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֹאכָה n. f. (const. מְלֹאכֶת.
 suf. מְלֹאכְתּוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלַכֶת)
 kingdom
 מְמִשְׁלָה n. f. (const. מְמִשְׁלֶת)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם *on the east of*
- מְנוּחַ n. m. *rest*
 מָנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְעַט n. a *little*
 מְעַט H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹם)
 fountain
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מַעְרֶה) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מִקְוֶה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (יָוֶה) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרֹאֶה n. m. *sight, appear-*
 ance
 מְרֹדְכַי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מָשַׁל v. K. *to rule, with בְּ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
 נָא particle of entreaty, *now,*
 pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 נֶגֶד prep. *before, in the pres-*
 ence of, over against; נֶגְדָּה
 corresponding to, a coun-
 terpart

נָגַע v. K. *to touch*, with בָּ before its object

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (יָם and יוֹם) *river*

נָחַ v. K. *to rest*. H. (הָלַיִחַ or הָלַיִחַ) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נַעֲמִי n. f. *Naomi (sweet)*

נָעַר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נַפְשׁ n. m. f. (יָם and יוֹם) *soul, life*

נִקְבָּה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׁים see אִשָּׁה

נִשְׁמָה n. f. *breath*

נָתַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*.

N. Pu. *to be shut*. H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֶלֶע n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עֶבֶד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֵדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עִיל n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; עוֹלָם forever

עוֹף n. m. *fowl, birds*

עוּף v. K. P. *to fly*

עוֹר adj. *blind*

עוֹר n. m. (וֹת) *skin*

עָזַב v. K. *to leave, forsake*

עֶזֶר n. m. *help*

עֲטָר v. P. *to crown*

עֵי n. (with art.) *Ai*

עֵינִי n. f. (עֵינַיִם) *eye*

עִיר n. f. (עָרִים) *city*

עִירִים n. m. (עִירָמִים) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up*. H. *to bring up, offer*

עֶלֶה n. m. *leaf*

עֹלָה n. f. *burnt-offering*

עֲלִי n. m. *E'li*

עֲלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (וֹת) *dust*

עץ n. m. *tree*, and collectively
trees

עֶצֶב n. m. *pain, sorrow*

עֲצָבוֹן n. m. *pain, sorrow*

עֵצָם n. f. (יָם and וָה) *bone*

עָקֵב n. m. (const. עֲקֵב, pl.
יָם and וָה) *heel*

עֶרֶב n. m. f. (וָה) *evening*

עֹרֵב n. m. *raven*

עָרוֹם adj. (עֲרֹמָה) *naked*

עָרוּם adj. *cunning, subtle*

עֵשֶׁב n. m. (וָה) *herb*

עָשָׂה v. K. *to do, make, pro-*
duce. N. *to be done, made*

עֵשָׂו n. m. *Esau*

עֶשְׂוֹר n. m. *decade, ten*

עֲשִׂירִי num. *tenth*

עֵת n. m. f. (עֵתִים) *time in the*
sense of duration

עַתָּה adv. *now*

פֶּה n. m. (const. פִּי) *mouth*

פִּישׁוֹן n. *Pison*

פְּלִשְׁתִּים n. m. pl. *the Philistines*

פֶּן conj. *lest, that not*

פָּנִים n. m. pl. *face;* לְפָנַי or
עֵל-פָּנַי *before, in the pres-*
ence of

פָּעַם n. m. f. *time in the sense*
of repetition

פָּחַח v. K. *to open the eyes.*
N. *to be opened*

פָּרַי v. K. P. H. *to separate,*
part. N. Pu. *to be parted*

פָּרָה v. K. *to be fruitful*

פֶּרִי n. m. *fruit*

פַּרְעֹה n. m. *Pharaoh*

פַּרְפָּר n. *Pharpar*

פָּרָת n. *Euphrates*

פָּשַׁט v. K. *to take off clothes*

פָּתַח v. K. *to open.* N. *to be*
opened

צָבָא n. m. (יָם and וָה) *host*

צִדִּיק n. m. *righteousness*

צָוָה v. P. *to command*

צִיּוֹן n. f. *Zion*

צֶלֶם n. m. *image*

צֵלַע n. f. (const. צִלְע, pl. יָם
and וָה) *side, rib*

צָמַח v. K. P. *to sprout, to shoot*
forth. H. *to cause to sprout*

צָעָקָה n. f. *cry*

צָרָה n. f. (צָרָת) *trouble*

קָבַל v. P. *to receive, accept*

קָבֵץ v. P. *to gather.* N. *to be*
gathered

קָבַר v. K. *to bury.* N. *to be*
buried

קֶדֶם n. m. *east*

קִדְמָה n. f. *former state*

קִדְמָה n. f. *east*

קִדְּשׁ v. K. (fut. a) *to be holy*
P. H. *to sanctify, conse-*
crate. N. Pu. *to be sancti-*
fied. Hith. *to sanctify or*
purify one's self

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָם v. K. to arise

קוֹץ n. m. thorn

קָטַן, קָטָן adj. (קִטְוֶה) little, small

קָטַר v. H. to burn incense

קִטְרָה n. f. incense

קָלַל v. K. to be light, diminished

קִלְלָה n. f. a curse

קֵץ n. m. end

קֶצֶה n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רִאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבַח v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רַגְלִים) foot

רָדָה v. K. to rule, have dominion

רִהְטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוּץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רָמַשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (ים, and וֹת) field

שִׁיחַ n. m. bush, shrub

שָׂם v. K. to place

שָׂכַל v. H. to be wise, act wisely

שָׁלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שַׁק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׁבִיעִי num. seventh

שָׁבַע v. N. to swear

שִׁבְעָה n. m. *seventeen*

שָׁבַר v. P. *to break in pieces*

שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*

H. *to cause to rest or cease*

שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*

שָׁהָם n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שָׁחַף v. K. *to bruise, crush*

שָׁחַה v. H. *to destroy*

שָׁחַת v. K. *to put*

שָׁכַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכַף v. K. *to subside*

שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*

שָׁכַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַף v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there;* שָׁמָּה *thither*

שֵׁם n. m. (וֶת) *name*

שָׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שָׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שָׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (יָם.) *year*

שָׁנִי n. m. *crimson*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁנַיִם f. num. *two*

שְׁנִית adv. *a second time*

שַׁעַר n. m. f. (יָם.) *gate*

שַׁפְּחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׂרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲזָה n. f. (יָם.) *fig-tree, fig*

תֵּבָה n. f. *ark*

תַּחֲוִי n. m. *desolateness*

תַּהוֹם n. m. f. (וֶת) *ocean, the deep*

תִּתְּךָ n. m. *midst*

תּוֹלְדוֹת n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּין n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׁ v. K. *to lay hold of, seize*

תַּרְדֵּמָה n. f. *deep sleep*

תַּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כִּי	
<i>on account of</i> בְּעִבּוּר	
<i>to adhere</i> דָּבַק K.	
<i>after</i> אַחֲרֵי	<i>Baal</i> בַּעַל
<i>Ahab</i> אַחָאָב	<i>babe</i> עֵלֵל
<i>Ai</i> הַעִי	<i>bad</i> רָע
<i>alive</i> חַי	<i>bdellium</i> בְּדִלְיָה
<i>all</i> כָּל	<i>to be</i> הָיָה K.
<i>alone</i> לְבַדּוֹ	<i>to bear (bring forth)</i> יָלַד K.
<i>also</i> גַּם, אֲמָ	<i>beast (domesticated)</i> בְּהֵמָה
<i>altar</i> מִזְבֵּחַ	<i>beast (wild)</i> חֵיָה
<i>Amanah</i> אֲמָנָה	<i>because</i> כִּי, אֲשֶׁר
<i>and</i> וְ	<i>bed</i> מִטָּה
<i>to anoint</i> מָשַׁח K.	<i>before</i> adv. טָרָם
<i>apron</i> חֲגוּרָה	<i>before</i> prep. לִפְנֵי, לְפָנָי, עַל-פָּנָי
<i>to appear</i> רָאָה N.	<i>to begin</i> הָלַל H.
<i>appearance</i> מַרְאֶה	<i>beginning</i> רֵאשִׁית
<i>to approach</i> נָגַשׁ K. N.; קָרַב	<i>behold</i> הִנֵּה, הֵן
K.	<i>belly</i> בֶּהֱמוֹן
<i>to arise</i> קָם K.	<i>benefit</i> נִמּוּל
<i>ark</i> אֲרוֹן	<i>to bereave</i> שָׁכַל P.
<i>article</i> כָּלִי	<i>to be bereaved</i> שָׁכַל K.
<i>as</i> כַּאֲשֶׁר, כִּי	<i>besides</i> עוֹד
	<i>between</i> בֵּין
	<i>birds</i> עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֵצָם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath נְשָׁמָה, רוּחַ
to breathe נָפַח K.
to bring בָּוֵא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass יָצָא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַף P.
brother אָח
to bruise שָׁוָה K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בַּהֲמָה

cave מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ
 לָבַשׁ K.
clothes בְּגָדִים
collection מְקוֹה
to come בָּוֵא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הִרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּלַּת P.
to contend רִיב K.
corresponding to כְּלָנִד
counterpart כְּלָנִד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָגרַץ K.
creeping thing רָמַשׁ, שָגרַץ
crimson שָׁנִי
to crown עָטַר P.

to crush דַּקַּק K. H., שוּף K.
cry צַעֲקָה, זַעֲקָה
to cry זַעַק K.
cunning עָרוּם
to curse אָרַר K. P.
curse קָלָלָה
Cush כּוּשׁ
to cut כָּרַח K.
to cut off כָּרַח K. H.

Damascus דַּמָּשְׁקַיִם
darkness חֹשֶׁךְ
daughter בַּת
David דָּוִד
day יוֹם
deaf חֵרֵשׁ
death מוֹת
to be put to death מוֹת H.
decade עֶשְׂוֹר
to deceive נִשָּׂא H.
the deep תְּהוֹם
to defile גָּאַל P., טָנַף P.
to deliver הִלָּץ P.
to demolish נָחַץ K.
to descend יָרַד K.
desire תַּשׁוּקָה, תַּאֲוָה
to desire דּוּמַד K. P.
desolateness תֹּהוּ
to destroy אָבַד P., שָׁחַת H.
to die מוֹת K.
to divide בָּרַל H.
to do עָשָׂה K.
dominion מִמְשָׁלָה
to have dominion רָדָה K.

door דֶּלֶת
dove יוֹנָה
to cause to drink שָׁקָה H.
to drive out גָּרַשׁ K. P., גָּרַשׁ
 or גָּרַשׁ K. H.
dry land בִּבְשָׁה
to be dry גִּבַּשׁ K.
dust עָפָר
to dwell יָשַׁב K., שָׁכַן K.
dwelling מִשְׁכָּן

each אִישׁ
ear אָזֶן
to rise early שָׁכַם H.
earth אֶרֶץ
east קִדְמָה, קֶדֶם
on the east of לְ מִקְדָּם
to eat אָכַל K.
Eden עֵדֶן
Edom אֶדוֹם
Eleazar אֶלְעָזָר
Eli עֲלִי
emptiness פֶּהוּ
to come to an end בָּלָה K.
enmity אִיבָה
ephah אִיפָה
Esau עֵשָׂו
eternity עוֹלָם
Euphrates פָּרַת
even גַּם, אֵף
evening עָרֵב
every כָּל
evil adj. רַע, n. רָעָה
eye עֵינַיִם

face פָּנִים, אַפִּים

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעֵט H.

field שָׂדֶה

fifth חֲמִישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish פָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לֶהֶט

flesh בָּשָׂר

to fly עָף K. P.

food מֵאֲכָל

foot רֶגֶל

for conj. כִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פֵּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment בְּגָד, שְׁלֵמָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָוָה N

gathering together מִקְוָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אֹרֶךְ H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הָלַךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דְּשָׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

handmaid שִׁפְחוֹת

Havilah חַוִּילָה

he הוּא

head ראש

to hear שָׁמַע K.

to hearken שָׁמַע K.

heart לֵב, לֵבָב

heaven שָׁמַיִם

to be heavy כָּבֵד K.

to take heed שָׁמַר N.

heel עָקֵב

help עֲזָרָה

herb עֵשֶׂב

Hiddekel חִדְקֵל

to hide חָבֵא H.

hither הִנֵּה

to lay hold of תָּפַס K.

holiness קֹדֶשׁ

to be holy קֹדֶשׁ K.

honey דְּבַשׁ

honor כְּבוֹד

to honor כָּבֵד P.

host צְבָא

house בַּיִת

to hover over רָחַף P.

how אֵיכָכָה

how much less כִּי אַף—*how*

much more id.

husband אִישׁ

I אֲנִי, אֲנִי

if אִם

image צֶלֶם

in בְּ

incense קָטָר

to burn incense קָטַר H.

to increase abundantly שָׁרַץ K.

indeed אָמֵן

to inhabit יָשַׁב K.

instead of תַּחַת

instruction מוֹסֵר

into בְּ

Israel יִשְׂרָאֵל

it הִיא, הוּא

Jacob יַעֲקֹב

Jehovah יְהוָה

Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַם

Jew יְהוּדִי

Joseph יוֹסֵף

joy שִׂשׂוֹן

Judah יְהוּדָה

judgment מִשְׁפָּט

to keep שָׁמַר K.

to keep back מָנַע K.

to keep Sabbath שָׁבַת K.

kind n. מִין

kindness חֶסֶד

king מֶלֶךְ

to make king מָלַךְ H.

kingdom מַמְלָכָה, מַלְכוּת

to know יָדַע K.

to let know יָדַע H.

land אֶרֶץ, אֲדָמָה

large גָּדוֹל

to lead הִלֵּךְ H.

leaf עֵלֶה

to leave עָזַב K.

lest פֶּדַר

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כְּ

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מִלֵּךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חֶסֶד

midst תְּוֶה

mist אַר

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֳּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new הָדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not אֵל, בְּלֹא, לֹא

there is not or was not אֵין

that not פֶּדַר

not yet טָרֵם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
ocean תְּהוֹמוֹת
to offer עָלָה H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זֵית
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question)

אִם

out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עֲצָבוֹן , עֲצָב
to part פָּרַד K. P. H.

people עַם
to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפֵּר

Philistines פְּלִשְׁתִּים

pillar אֲשֶׁרָה

Pison פִּישוֹן

place מָקוֹם

to place נִיחַ H., שָׁים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee בָּא

in the presence of לְפָנַי , לְנֶגְדִי

עֲלֵימִי

priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּקַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hith.

to put נִיחַ H., נָתַן K., שָׁיחַ K.

to put forth שָׁלַח K. P.

to put on clothes לָבַשׁ or לָבַשׁ

K.

queen מַלְכָּה

rain מָטָר

to cause to rain מָטָר H

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאֵל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile שָׂרָץ , רֶמֶשׂ

respecting אֵלֶּי

to rest נִיחַ K., שָׁבַח K.

to return intrans. שׁוּב K.

rib צֵלַע

righteousness צְדָקָה

to rise early שָׁכַם H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מִמְשָׁלָה

to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שַׁק
salvation יִשׁוּעַ
Samuel שְׁמוּאֵל
to sanctify קָדַשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּין
season מוֹעֵד
second שֵׁנִי
a second time שֵׁנִית
to see רָאָה K.
seed זֶרַע
to produce seed זָרַע H.
to seize תָּפַס
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל H., פָּרַד K. P.
 H.
separation בִּדּוּד
serpent נָחָשׁ
servant עֲבָד
to serve עָבַד K.
seventh שִׁבְעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹרַח K. N.
to shoot forth צָמַח K. P.
shrub שִׁיד
to shut, shut up סָגַר K.
- side* צֶלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אֲחוֹת
to sit יָשָׁב
siath שֵׁשִׁי
skin עוֹר
to sleep יָשָׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H
so כֹּה, כֵּן
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עָצֹב, עֲצָבוֹן
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor חֵד
to spring up (said of grass)
 קָמָא K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכֵב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

abernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי pron. הוּא

that not פֶּךָ

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּרְדָּר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris תִּגְרִיס

to till עָבַד K.

time (duration) זֶמַן

time (repetition) פַּעַם

to אֶל, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רֶהֱטִים

to be found true אָמֵן N.

truly אָמֵנָה

tunic כְּתָנִית

to turn הִפָּךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אֹּר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel כֵּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or כָּבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

mell n. בַּאֲר.

what? מַה

whatever מִה

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵנָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַעַן

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כְּנָף

to be wise שָׂכַל H.

to act wisely שָׂכַל H.

with אֶת, בְּ, עִם

to withhold בָּלָא K., מָנַע K

woman אִשָּׁה

word דְּבַר

work מְלָאכָה

year שָׁנָה

yet עוֹד

young man נָעַר

Zion צִיּוֹן

SHORT-TITLE CATALOGUE

OF THE PUBLICATIONS

OF
JOHN WILEY & SONS,

NEW YORK.

LONDON: CHAPMAN & HALL, LIMITED.

ARRANGED UNDER SUBJECTS.

Descriptive circulars sent on application.
Books marked with an asterisk are sold at *net* prices only.
All books are bound in cloth unless otherwise stated.

AGRICULTURE.

Armsby's Manual of Cattle-feeding.....	12mo,	\$1 75
Budd and Hansen's American Horticultural Manual:		
Part I.—Propagation, Culture, and Improvement....	12mo,	1 50
Part II.—Systematic Pomology. (<i>In preparation.</i>)		
Downing's Fruits and Fruit-trees of America.....	8vo,	5 00
Grotenfelt's Principles of Modern Dairy Practice. (Woll.)..	12mo,	2 00
Kemp's Landscape Gardening.....	12mo,	2 50
Maynard's Landscape Gardening as Applied to Home Decoration.		
	12mo,	1 50
Sanderson's Insects Injurious to Staple Crops.....	12mo,	1 50
" Insects Injurious to Garden Crops. (<i>In preparation.</i>)		
" Insects Injuring Fruits. (<i>In preparation.</i>)		
Stockbridge's Rocks and Soils.....	8vo,	2 50
Woll's Handbook for Farmers and Dairymen.....	16mo,	1 50

ARCHITECTURE.

Baldwin's Steam Heating for Buildings.....	12mo,	2 50
Berg's Buildings and Structures of American Railroads....	4to,	5 00
Birkmire's Planning and Construction of American Theatres.	8vo,	3 00
" Architectural Iron and Steel.....	8vo,	3 50
" Compound Riveted Girders as Applied in Buildings.		
	8vo,	2 00
" Planning and Construction of High Office Buildings.		
	8vo,	3 50
" Skeleton Construction in Buildings.....	8vo,	3 00
Briggs's Modern American School Buildings.....	8vo,	4 00
Carpenter's Heating and Ventilating of Buildings.....	8vo,	4 00
Freitag's Architectural Engineering. 2d Edition, Rewritten.	8vo,	3 50
" Fireproofing of Steel Buildings.....	8vo,	2 50
Gerhard's Guide to Sanitary House-inspection.....	16mo,	1 00
" Theatre Fires and Panics.....	12mo,	1 50
Hatfield's American House Carpenter.....	8vo,	5 00
Holly's Carpenters' and Joiners' Handbook.....	18mo,	75
Kidder's Architect's and Builder's Pocket-book. 16mo, morocco.		4 00
Merrill's Stones for Building and Decoration.....	8vo,	5 00
Monckton's Stair-building.....	4to,	4 00

ASSAYING.

Fletcher's Practical Instructions in Quantitative Assaying with the Blowpipe.....	12mo, morocco,	1 50
Furman's Manual of Practical Assaying.....	8vo,	3 00
Miller's Manual of Assaying.....	12mo,	1 00
O'Driscoll's Notes on the Treatment of Gold Ores.....	8vo,	2 00
Ricketts and Miller's Notes on Assaying.....	8vo,	3 00
Wilson's Cyanide Processes.....	12mo,	1 50
" Chlorination Process.....	12mo,	1 50

ASTRONOMY.

Craig's Azimuth.....	4to,	3 50
Doolittle's Treatise on Practical Astronomy.....	8vo,	4 00
Gore's Elements of Geodesy.....	8vo,	2 50
Hayford's Text-book of Geodetic Astronomy.....	8vo,	3 00
Merriman's Elements of Precise Surveying and Geodesy...	8vo,	2 50
* Michie and Harlow's Practical Astronomy.....	8vo,	3 00
* White's Elements of Theoretical and Descriptive Astronomy.	12mo,	2 00

BOTANY.

Baldwin's Orchids of New England.....	Small 8vo,	1 50
Davenport's Statistical Methods, with Special Reference to Biological Variation.....	16mo, morocco,	1 25
Thomé and Bennett's Structural and Physiological Botany.	16mo,	2 25
Westermaier's Compendium of General Botany. (Schneider.)	8vo,	2 00

CHEMISTRY.

Adriance's Laboratory Calculations and Specific Gravity Tables.	12mo,	1 25
Allen's Tables for Iron Analysis.....	8vo,	3 00
Arnold's Compendium of Chemistry. (Mandel.) (<i>In preparation.</i>)		
Austen's Notes for Chemical Students.....	12mo,	1 50
Bernadour's Smokeless Powder.—Nitro-cellulose, and Theory of the Cellulose Molecule.....	12mo,	2 50
Bolton's Quantitative Analysis.....	8vo,	1 50
Brush and Penfield's Manual of Determinative Mineralogy...	8vo,	4 00
Classen's Quantitative Chemical Analysis by Electrolysis. (Herrick—Boltwood.)	8vo,	3 00
Cohn's Indicators and Test-papers.....	12mo,	2 00
Craft's Short Course in Qualitative Chemical Analysis. (Schaeffer.)	12mo,	2 00
Drechsel's Chemical Reactions. (Merrill.).....	12mo,	1 25
Eissler's Modern High Explosives.....	8vo,	4 00
Effront's Enzymes and their Applications. (Prescott.)...	8vo,	3 00
Erdmann's Introduction to Chemical Preparations. (Dunlap.)	12mo,	1 25
Fletcher's Practical Instructions in Quantitative Assaying with the Blowpipe.....	12mo, morocco,	1 50
Fowler's Sewage Works Analyses.....	12mo,	2 00
Fresenius's Manual of Qualitative Chemical Analysis. (Wells.)	8vo,	5 00
" Manual of Qualitative Chemical Analysis. Part I. Descriptive. (Wells.)	8vo,	3 00
" System of Instruction in Quantitative Chemical Analysis. (Allen.)	8vo,	6 00

Fuertes's Water and Public Health.....	12mo,	1 50
Furman's Manual of Practical Assaying.....	8vo,	3 00
Gill's Gas and Fuel Analysis for Engineers.....	12mo,	1 25
Grotenfelt's Principles of Modern Dairy Practice. (Woll.)..	12mo,	2 00
Hammarsten's Text-book of Physiological Chemistry. (Mandel.)	8vo,	4 00
Helm's Principles of Mathematical Chemistry. (Morgan.)	12mo,	1 50
Hinds's Inorganic Chemistry.....	8vo,	3 00
* " Laboratory Manual for Students.....	12mo,	75
Holleman's Text-book of Inorganic Chemistry. (Cooper.)..	8vo,	2 50
" " " Organic " (Walker and Mott.)	(In preparation.)	
Hopkins's Oil-chemists' Handbook.....	8vo,	3 00
Keep's Cast Iron.....	8vo,	2 50
Ladd's Manual of Quantitative Chemical Analysis.....	12mo,	1 00
Landauer's Spectrum Analysis. (Tingle).....	8vo,	3 00
Lassar-Cohn's Practical Urinary Analysis. (Lorenz.)	(In preparation.)	
Leach's The Inspection and Analysis of Food with Special Refer-		
ence to State Control. (In preparation.)		
Löb's Electrolysis and Electrosynthesis of Organic Compounds.		
(Lorenz.)	12mo,	1 00
Mandel's Handbook for Bio-chemical Laboratory.....	12mo,	1 50
Mason's Water-supply. (Considered Principally from a Sani-		
tary Standpoint.) 3d Edition, Rewritten.....	8vo,	4 00
" Examination of water. (Chemical and Bacterio-		
logical.)	12mo,	1 25
Meyer's Determination of Radicles in Carbon Compounds.		
(Tingle.)	12mo,	1 00
Miller's Manual of Assaying.....	12mo,	1 00
Mixter's Elementary Text-book of Chemistry.....	12mo,	1 50
Morgan's Outline of Theory of Solution and its Results..	12mo,	1 00
" Elements of Physical Chemistry.....	12mo,	2 00
Nichols's Water-supply. (Considered mainly from a Chemical		
and Sanitary Standpoint, 1883.).....	8vo,	2 50
O'Brine's Laboratory Guide in Chemical Analysis..	8vo,	2 00
O'Driscoll's Notes on the Treatment of Gold Ores.....	8vo,	2 00
Ost and Kolbeck's Text-book of Chemical Technology. (Lo-		
renz—Bozart.) (In preparation.)		
* Penfield's Notes on Determinative Mineralogy and Record of		
Mineral Tests.....	8vo, paper,	0 50
Pinner's Introduction to Organic Chemistry. (Austen.)	12mo,	1 50
Poole's Calorific Power of Fuels.....	8vo,	3 00
* Reisig's Guide to Piece-dyeing.....	8vo,	25 00
Richards and Woodman's Air, Water, and Food from a Sanitary		
Standpoint	8vo,	2 00
Richards's Cost of Living as Modified by Sanitary Science	12mo,	1 00
" Cost of Food, a Study in Diets.....	12mo,	1 00
* Richards and Williams's The Dietary Computer.....	8vo,	1 50
Ricketts and Russell's Skeleton Notes upon Inorganic Chem-		
istry. (Part I.—Non-metallic Elements.) ..	8vo, morocco,	75
Ricketts and Miller's Notes on Assaying.....	8vo,	3 00
Rideal's Sewage and the Bacterial Purification of Sewage..	8vo,	3 50
Ruddiman's Incompatibilities in Prescriptions.....	8vo,	2 00
Schimpf's Text-book of Volumetric Analysis.....	12mo,	2 50
Spencer's Handbook for Chemists of Beet-sugar Houses.	16mo,	
	mor.,	3 00
" Handbook for Sugar Manufacturers and their Chem-		
ists	16mo, morocco,	2 00
Stockbridge's Rocks and Soils.....	8vo,	2 50

* Tillman's Elementary Lessons in Heat.....	8vo,	1 50
* " Descriptive General Chemistry.....	8vo,	3 00
Turneure and Russell's Public Water-supplies.....	8vo,	5 00
Van Deventer's Physical Chemistry for Beginners. (Boltwood.)	12mo,	1 50
Walke's Lectures on Explosives.....	8vo,	4 00
Wells's Laboratory Guide in Qualitative Chemical Analysis..	8vo,	1 50
" Short Course in Inorganic Qualitative Chemical Analysis for Engineering Students.....	12mo,	1 50
Whipple's Microscopy of Drinking-water.....	Small 8vo,	3 50
Wiechmann's Sugar Analysis.....	Small 8vo,	2 50
" Lecture-notes on Theoretical Chemistry....	12mq,	3 00
Wilson's Cyanide Processes.....	12mo,	1 50
" Chlorination Process.....	12mo,	1 50
Wulling's Elementary Course in Inorganic Pharmaceutical and Medical Chemistry.....	12mo,	2 00

CIVIL ENGINEERING.

BRIDGES AND ROOFS. HYDRAULICS. MATERIALS OF ENGINEERING. RAILWAY ENGINEERING.

Baker's Engineers' Surveying Instruments.....	12mo,	3 00
Bixby's Graphical Computing Table...Paper, 19½ x 24½ inches.		25
Davis's Elevation and Stadia Tables.....	8vo,	1 00
Folwell's Sewerage. (Designing and Maintenance.).....	8vo,	3 00
Freitag's Architectural Engineering. 2d Ed., Rewritten...	8vo,	3 50
French and Ives's Stereotomy.....	8vo,	2 50
Goodhue's Municipal Improvements.....	12mo,	1 75
Goodrich's Economic Disposal of Towns' Refuse.....	8vo,	3 50
Gore's Elements of Geodesy.....	8vo,	2 50
Hayford's Text-book of Geodetic Astronomy.....	8vo,	3 00
Howe's Retaining-walls for Earth.....	12mo,	1 25
Johnson's Theory and Practice of Surveying.....	Small 8vo,	4 00
" Stadia and Earth-work Tables.....	8vo,	1 25
Kiersted's Sewage Disposal.....	12mo,	1 25
Laplace's Philosophical Essay on Probabilities. (Truscott and Emory.).....	12mo,	2 00
Mahan's Treatise on Civil Engineering. (1873.) (Wood.)..	8vo,	5 00
* Mahan's Descriptive Geometry.....	8vo,	1 50
Merriman's Elements of Precise Surveying and Geodesy....	8vo,	2 50
Merriman and Brooks's Handbook for Surveyors....	16mo, mor.,	2 00
Merriman's Elements of Sanitary Engineering.....	8vo,	2 00
Nugent's Plane Surveying.....	8vo,	3 50
Ogden's Sewer Design.....	12mo,	2 00
Patton's Treatise on Civil Engineering.....	8vo, half leather,	7 50
Reed's Topographical Drawing and Sketching.....	4to,	5 00
Rideal's Sewage and the Bacterial Purification of Sewage..	8vo,	3 50
Siebert and Biggin's Modern Stone-cutting and Masonry....	8vo,	1 50
Smith's Manual of Topographical Drawing. (McMillan.)..	8vo,	2 50
* Trautwine's Civil Engineer's Pocket-book....	16mo, morocco,	5 00
Wait's Engineering and Architectural Jurisprudence.....	8vo,	6 00
" Law of Operations Preliminary to Construction in Engineering and Architecture.....	Sheep,	6 50
	8vo,	5 00
	Sheep,	5 50
Wait's Law of Contracts.....	8vo,	3 00
Warren's Stereotomy—Problems in Stone-cutting.....	8vo,	2 50
Webb's Problems in the Use and Adjustment of Engineering Instruments	16mo, morocco,	1 25

* Wheeler's Elementary Course of Civil Engineering.....	8vo,	4 00
Wilson's Topographic Surveying.....	8vo,	3 50

BRIDGES AND ROOFS.

Boller's Practical Treatise on the Construction of Iron Highway Bridges	8vo,	2 00
* Boller's Thames River Bridge.....	4to, paper,	5 00
Burr's Course on the Stresses in Bridges and Roof Trusses, Arched Ribs, and Suspension Bridges.....	8vo,	3 50
Du Bois's Mechanics of Engineering. Vol. II.....	Small 4to,	10 00
Foster's Treatise on Wooden Trestle Bridges.....	4to,	5 00
Fowler's Coffier-dam Process for Piers.....	8vo,	2 50
Greene's Roof Trusses.....	8vo,	1 25
" Bridge Trusses.....	8vo,	2 50
" Arches in Wood, Iron, and Stone.....	8vo,	2 50
Howe's Treatise on Arches.....	8vo,	4 00
" Design of Simple Roof-trusses in Wood and Steel. 8vo,		2 00
Johnson, Bryan and Turneure's Theory and Practice in the Designing of Modern Framed Structures.....	Small 4to,	10 00
Merriman and Jacoby's Text-book on Roofs and Bridges:		
Part I.—Stresses in Simple Trusses.....	8vo,	2 50
Part II.—Graphic Statics.....	8vo,	2 50
Part III.—Bridge Design. Fourth Ed., Rewritten.....	8vo,	2 50
Part IV.—Higher Structures.....	8vo,	2 50
Morison's Memphis Bridge.....	4to,	10 00
Waddell's De Pontibus, a Pocket Book for Bridge Engineers. 16mo, mor.,		3 00
" Specifications for Steel Bridges.....	12mo,	1 25
Wood's Treatise on the Theory of the Construction of Bridges and Roofs	8vo,	2 00
Wright's Designing of Draw-spans:		
Part I.—Plate-girder Draws.....	8vo,	2 50
Part II.—Riveted-truss and Pin-connected Long-span Draws. 8vo,		2 50
Two parts in one volume.....	8vo,	3 50

HYDRAULICS.

Bazin's Experiments upon the Contraction of the Liquid Vein Issuing from an Orifice. (Trautwine.).....	8vo,	2 00
Bovey's Treatise on Hydraulics.....	8vo,	5 00
Church's Mechanics of Engineering.....	8vo,	6 00
" Diagrams of Mean Velocity of Water in Open Channels paper,		1 50
Coffin's Graphical Solution of Hydraulic Problems. 16mo, mor.,		2 50
Flather's Dynamometers, and the Measurement of Power. 12mo,		3 00
Folwell's Water-supply Engineering.....	8vo,	4 00
Frizell's Water-power.....	8vo,	5 00
Fuertes's Water and Public Health.....	12mo,	1 50
" Water-filtration Works.....	12mo,	2 50
Ganguillet and Kutter's General Formula for the Uniform Flow of Water in Rivers and Other Channels. (Her- ing and Trautwine.).....	8vo,	4 00
Hazen's Filtration of Public Water-supply.....	8vo,	3 00
Hazlehurst's Towers and Tanks for Water-works.....	8vo,	2 50
Herschel's 115 Experiments on the Carrying Capacity of Large, Riveted, Metal Conduits.....	8vo,	2 00

Mason's Water-supply. (Considered Principally from a Sanitary Standpoint.).....	8vo,	4 00
Merriman's Treatise on Hydraulics.....	8vo,	4 00
* Michie's Elements of Analytical Mechanics.....	8vo,	4 00
Schuyler's Reservoirs for Irrigation, Water-power, and Domestic Water-supply.....	Large 8vo,	5 00
Turneure and Russell. Public Water-supplies.....	8vo,	5 00
Wegmann's Design and Construction of Dams.....	4to,	5 00
“ Water-supply of the City of New York from 1658 to 1895	4to,	10 00
Weisbach's Hydraulics and Hydraulic Motors. (Du Bois.)..	8vo,	5 00
Wilson's Manual of Irrigation Engineering.....	Small 8vo,	4 00
Wolff's Windmill as a Prime Mover.....	8vo,	3 00
Wood's Turbines.....	8vo,	2 50
“ Elements of Analytical Mechanics.....	8vo,	3 00

MATERIALS OF ENGINEERING.

Baker's Treatise on Masonry Construction.....	8vo,	5 00
Black's United States Public Works.....	Oblong 4to,	5 00
Bovey's Strength of Materials and Theory of Structures....	8vo,	7 50
Burr's Elasticity and Resistance of the Materials of Engineering	8vo,	5 00
Byrne's Highway Construction.....	8vo,	5 00
“ Inspection of the Materials and Workmanship Employed in Construction.....	16mo,	3 00
Church's Mechanics of Engineering.....	8vo,	6 00
Du Bois's Mechanics of Engineering. Vol. I.....	Small 4to,	7 50
Johnson's Materials of Construction.....	Large 8vo,	6 00
Keep's Cast Iron.....	8vo,	2 50
Lanza's Applied Mechanics.....	8vo,	7 50
Martens's Handbook on Testing Materials. (Henning.)..	2 v., 8vo,	7 50
Merrill's Stones for Building and Decoration.....	8vo,	5 00
Merriman's Text-book on the Mechanics of Materials.....	8vo,	4 00
Merriman's Strength of Materials.....	12mo,	1 00
Metcalf's Steel. A Manual for Steel-users.....	12mo,	2 00
Patton's Practical Treatise on Foundations.....	8vo,	5 00
Rockwell's Roads and Pavements in France.....	12mo,	1 25
Smith's Wire: Its Use and Manufacture.....	Small 4to,	3 00
“ Materials of Machines.....	12mo,	1 00
Snow's Principal Species of Wood: Their Characteristic Properties. (<i>In preparation.</i>).....		
Spalding's Hydraulic Cement.....	12mo,	2 00
“ Text-book on Roads and Pavements.....	12mo,	2 00
Thurston's Materials of Engineering.....	3 Parts, 8vo,	8 00
Part I.—Non-metallic Materials of Engineering and Metallurgy	8vo,	2 00
Part II.—Iron and Steel.....	8vo,	3 50
Part III.—A Treatise on Brasses, Bronzes and Other Alloys and Their Constituents.....	8vo,	2 50
Thurston's Text-book of the Materials of Construction....	8vo,	5 00
Tillson's Street Pavements and Paving Materials.....	8vo,	4 00
Waddell's De Pontibus. (A Pocket-book for Bridge Engineers.)	16mo, morocco,	3 00
“ Specifications for Steel Bridges.....	12mo,	1 25
Wood's Treatise on the Resistance of Materials, and an Appendix on the Preservation of Timber.....	8vo,	2 00
“ Elements of Analytical Mechanics.....	8vo,	3 00

RAILWAY ENGINEERING.

Andrews's Handbook for Street Railway Engineers.	3x5 in. mor.,	1 25
Berg's Buildings and Structures of American Railroads.	4to,	5 00
Brooks's Handbook of Street Railroad Location.	16mo, morocco,	1 50
Butts's Civil Engineer's Field-book.	16mo, morocco,	2 50
Crandall's Transition Curve.	16mo, morocco,	1 50
" Railway and Other Earthwork Tables.	8vo,	1 50
Dawson's Electric Railways and Tramways.	Small 4to, half mor.,	12 50
" "Engineering" and Electric Traction Pocket-book.		
	16mo, morocco,	4 00
Dredge's History of the Pennsylvania Railroad: (1879.)	Paper,	5 00
* Drinker's Tunneling, Explosive Compounds, and Rock Drills.		
	4to, half morocco,	25 00
Fisher's Table of Cubic Yards.	Cardboard,	25
Godwin's Railroad Engineers' Field-book and Explorers' Guide.		
	16mo, morocco,	2 50
Howard's Transition Curve Field-book.	16mo, morocco,	1 50
Hudson's Tables for Calculating the Cubic Contents of Excavations and Embankments.	8vo,	1 00
Nagle's Field Manual for Railroad Engineers.	16mo, morocco,	3 00
Philbrick's Field Manual for Engineers.	16mo, morocco,	3 00
Pratt and Alden's Street-railway Road-bed.	8vo,	2 00
Searles's Field Engineering.	16mo, morocco,	3 00
" Railroad Spiral.	16mo, morocco,	1 50
Taylor's Prismoidal Formulæ and Earthwork.	8vo,	1 50
* Trautwine's Method of Calculating the Cubic Contents of Excavations and Embankments by the Aid of Diagrams	8vo,	2 00
* " The Field Practice of Laying Out Circular Curves for Railroads.	12mo, morocco,	2 50
* " Cross-section Sheet.	Paper,	25
Webb's Railroad Construction.	8vo,	4 00
Wellington's Economic Theory of the Location of Railways.	Small 8vo,	5 00

DRAWING.

Barr's Kinematics of Machinery.....	8vo,	2 50
* Bartlett's Mechanical Drawing.....	8vo,	3 00
Coolidge's Manual of Drawing.....	8vo, paper,	1 00
Durley's Elementary Text-book of the Kinematics of Machines.		
	(In preparation.)	
Hill's Text-book on Shades and Shadows, and Perspective..	8vo,	2 00
Jones's Machine Design:		
Part I.—Kinematics of Machinery.....	8vo,	1 50
Part II.—Form, Strength and Proportions of Parts.....	8vo,	3 00
MacCord's Elements of Descriptive Geometry.....	8vo,	3 00
" Kinematics; or, Practical Mechanism.....	8vo,	5 00
" Mechanical Drawing.....	4to,	4 00
" Velocity Diagrams.....	8vo,	1 50
* Mahan's Descriptive Geometry and Stone-cutting.....	8vo,	1 50
Mahan's Industrial Drawing. (Thompson.).....	8vo,	3 50
Reed's Topographical Drawing and Sketching.....	4to,	5 00
Reid's Course in Mechanical Drawing.....	8vo,	2 00
" Text-book of Mechanical Drawing and Elementary Machine Design.....	8vo,	3 00
Robinson's Principles of Mechanism.....	8vo,	3 00

Smith's Manual of Topographical Drawing. (McMillan.)	8vo,	2 50
Warren's Elements of Plane and Solid Free-hand Geometrical Drawing	12mo,	1 00
" Drafting Instruments and Operations	12mo,	1 25
" Manual of Elementary Projection Drawing	12mo,	1 50
" Manual of Elementary Problems in the Linear Perspective of Form and Shadow	12mo,	1 00
" Plane Problems in Elementary Geometry	12mo,	1 25
" Primary Geometry	12mo,	75
" Elements of Descriptive Geometry, Shadows, and Perspective	8vo,	3 50
" General Problems of Shades and Shadows	8vo,	3 00
" Elements of Machine Construction and Drawing	8vo,	7 50
" Problems, Theorems, and Examples in Descriptive Geometry	8vo,	2 50
Weisbach's Kinematics and the Power of Transmission. (Herrmann and Klein.)	8vo,	5 00
Whelpley's Practical Instruction in the Art of Letter Engraving	12mo,	2 00
Wilson's Topographic Surveying	8vo,	3 50
Wilson's Free-hand Perspective	8vo,	2 50
Woolf's Elementary Course in Descriptive Geometry	Large 8vo,	3 00

ELECTRICITY AND PHYSICS.

Anthony and Brackett's Text-book of Physics. (Magie.)	Small 8vo,	3 00
Anthony's Lecture-notes on the Theory of Electrical Measurements	12mo,	1 00
Benjamin's History of Electricity	8vo,	3 00
Benjamin's Voltaic Cell	8vo,	3 00
Classen's Quantitative Chemical Analysis by Electrolysis. (Herrick and Boltwood.)	8vo,	3 00
Crehore and Squier's Polarizing Photo-chronograph	8vo,	3 00
Dawson's Electric Railways and Tramways	Small 4to, half mor.,	12 50
Dawson's "Engineering" and Electric Traction Pocket-book.	16mo, morocco,	4 00
Flather's Dynamometers, and the Measurement of Power	12mo,	3 00
Gilbert's De Magnete. (Mottelay.)	8vo,	2 50
Holman's Precision of Measurements	8vo,	2 00
" Telescopic Mirror-scale Method, Adjustments, and Tests	Large 8vo,	75
Landauer's Spectrum Analysis. (Tingle.)	8vo,	3 00
Le Chatelier's High-temperature Measurements. (Boudouard—Burgess.)	12mo,	3 00
L8b's Electrolysis and Electrosynthesis of Organic Compounds. (Lorenz.)	12mo,	1 00
Lyons's Treatise on Electromagnetic Phenomena	8vo,	6 00
* Michie. Elements of Wave Motion Relating to Sound and Light	8vo,	4 00
Niaudet's Elementary Treatise on Electric Batteries (Fishback.)	12mo,	2 50
* Parshall and Hobart's Electric Generators	Small 4to, half mor.,	10 00
Ryan, Norris, and Hoxie's Electrical Machinery. (In preparation.)		
Thurston's Stationary Steam-engines	8vo,	2 50
* Tillman. Elementary Lessons in Heat	8vo,	1 50
Tory and Pitcher. Manual of Laboratory Physics	Small 8vo,	2 00

LAW.

* Davis. Elements of Law.....	8vo,	2 50
* " Treatise on the Military Law of United States..	8vo,	7 00
*	Sheep,	7 50
Manual for Courts-martial.....	16mo, morocco,	1 50
Wait's Engineering and Architectural Jurisprudence.....	8vo,	6 00
.....	Sheep,	6 50
" Law of Operations Preliminary to Construction in En- gineering and Architecture.....	8vo,	5 00
.....	Sheep,	5 50
" Law of Contracts.....	8vo,	3 00
Winthrop's Abridgment of Military Law.....	12mo,	2 50

MANUFACTURES.

Beaumont's Woollen and Worsted Cloth Manufacture....	12mo,	1 50
Bernadou's Smokeless Powder—Nitro-cellulose and Theory of the Cellulose Molecule.....	12mo,	2 50
Bolland's Iron Founder.....	12mo, cloth,	2 50
" "The Iron Founder" Supplement.....	12mo,	2 50
" Encyclopedia of Founding and Dictionary of Foundry Terms Used in the Practice of Moulding....	12mo,	3 00
Eissler's Modern High Explosives.....	8vo,	4 00
Effront's Enzymes and their Applications. (Prescott.)..	8vo,	3 00
Fitzgerald's Boston Machinist.....	18mo,	1 00
Ford's Boiler Making for Boiler Makers.....	18mo,	1 00
Hopkins's Oil-chemists' Handbook.....	8vo,	3 00
Keep's Cast Iron.....	8vo	2 50
Leach's The Inspection and Analysis of Food with Special Reference to State Control. (<i>In preparation.</i>)		
Metcalf's Steel. A Manual for Steel-users.....	12mo,	2 00
Metcalf's Cost of Manufactures—And the Administration of Workshops, Public and Private.....	8vo,	5 00
Meyer's Modern Locomotive Construction.....	4to,	10 00
* Reisig's Guide to Piece-dyeing.....	8vo,	25 00
Smith's Press-working of Metals.....	8vo,	3 00
" Wire: Its Use and Manufacture.....	Small 4to,	3 00
Spalding's Hydraulic Cement.....	12mo,	2 00
Spencer's Handbook for Chemists of Beet-sugar Houses.	16mo, morocco,	3 00
" Handbook for Sugar Manufacturers and their Chem- ists.....	16mo, morocco,	2 00
Thurston's Manual of Steam-boilers, their Designs, Construc- tion and Operation.....	8vo,	5 00
Walke's Lectures on Explosives.....	8vo,	4 00
West's American Foundry Practice.....	12mo,	2 50
" Moulder's Text-book.....	12mo,	2 50
Wiechmann's Sugar Analysis.....	Small 8vo,	2 50
Wolff's Windmill as a Prime Mover.....	8vo,	3 00
Woodbury's Fire Protection of Mills.....	8vo,	2 50

MATHEMATICS.

Baker's Elliptic Functions.....	8vo,	1 50
* Bass's Elements of Differential Calculus.....	12mo,	4 00
Briggs's Elements of Plane Analytic Geometry.....	12mo,	1 00
Chapman's Elementary Course in Theory of Equations....	12mo,	1 50
Compton's Manual of Logarithmic Computations.....	12mo,	1 50

Davis's Introduction to the Logic of Algebra.....	8vo,	1 50
*Dickson's College Algebra.....	Large 12mo,	1 50
Halsted's Elements of Geometry.....	8vo,	1 75
“ Elementary Synthetic Geometry.....	8vo,	1 50
* Johnson's Three-place Logarithmic Tables: Vest-pocket size,		
	pap.,	15
	100 copies for	5 00
* Mounted on heavy cardboard, 8 × 10 inches,		25
	10 copies for	2 00
“ Elementary Treatise on the Integral Calculus.		
	Small 8vo,	1 50
“ Curve Tracing in Cartesian Co-ordinates.....	12mo,	1 00
“ Treatise on Ordinary and Partial Differential		
Equations.....	Small 8vo,	3 50
“ Theory of Errors and the Method of Least		
Squares.....	12mo,	1 50
* “ Theoretical Mechanics.....	12mo,	3 00
Laplace's Philosophical Essay on Probabilities. (Truscott and		
Emory.).....	12mo,	2 00
* Ludlow and Bass. Elements of Trigonometry and Logarith-		
mic and Other Tables.....	8vo,	3 00
“ Trigonometry. Tables published separately..Each,		2 00
Merriman and Woodward. Higher Mathematics.....	8vo,	5 00
Merriman's Method of Least Squares.....	8vo,	2 00
Rice and Johnson's Elementary Treatise on the Differential		
Calculus.....	Small 8vo,	3 00
“ Differential and Integral Calculus. 2 vols.		
in one.....	Small 8vo,	2 50
Wood's Elements of Co-ordinate Geometry.....	8vo,	2 00
“ Trigonometry: Analytical, Plane, and Spherical....	12mo,	1 00

MECHANICAL ENGINEERING.

MATERIALS OF ENGINEERING, STEAM ENGINES AND BOILERS.

Baldwin's Steam Heating for Buildings.....	12mo,	2 50
Barr's Kinematics of Machinery.....	8vo,	2 50
* Bartlett's Mechanical Drawing.....	8vo,	3 00
Benjamin's Wrinkles and Recipes.....	12mo,	2 00
Carpenter's Experimental Engineering.....	8vo,	6 00
“ Heating and Ventilating Buildings.....	8vo,	4 00
Clerk's Gas and Oil Engine.....	Small 8vo,	4 00
Coolidge's Manual of Drawing.....	8vo, paper,	1 00
Cromwell's Treatise on Toothed Gearing.....	12mo,	1 50
“ Treatise on Belts and Pulleys.....	12mo,	1 50
Durley's Elementary Text-book of the Kinematics of Machines.		
	(In preparation.)	
Flather's Dynamometers, and the Measurement of Power ..	12mo,	3 00
“ Rope Driving.....	12mo,	2 00
Gill's Gas and Fuel Analysis for Engineers.....	12mo,	1 25
Hall's Car Lubrication.....	12mo,	1 00
Jones's Machine Design:		
Part I.—Kinematics of Machinery.....	8vo,	1 50
Part II.—Form, Strength and Proportions of Parts.....	8vo,	3 00
Kent's Mechanical Engineers' Pocket-book....	16mo, morocco,	5 00
Kerr's Power and Power Transmission.....	8vo,	2 00

MacCord's Kinematics; or, Practical Mechanism.....	8vo,	5 00
“ Mechanical Drawing.....	4to,	4 00
“ Velocity Diagrams.....	8vo,	1 50
Mahan's Industrial Drawing. (Thompson.).....	8vo,	3 50
Poole's Calorific Power of Fuels.....	8vo,	3 00
Reid's Course in Mechanical Drawing.....	8vo,	2 00
“ Text-book of Mechanical Drawing and Elementary Machine Design.....	8vo,	3 00
Richards's Compressed Air.....	12mo,	1 50
Robinson's Principles of Mechanism.....	8vo,	3 00
Smith's Press-working of Metals.....	8vo,	3 00
Thurston's Treatise on Friction and Lost Work in Machin- ery and Mill Work.....	8vo,	3 00
“ Animal as a Machine and Prime Motor and the Laws of Energetics.....	12mo,	1 00
Warren's Elements of Machine Construction and Drawing. .8vo,		7 50
Weisbach's Kinematics and the Power of Transmission. (Herr- mann—Klein.)	8vo,	5 00
“ Machinery of Transmission and Governors. (Herr- mann—Klein.)	8vo,	5 00
“ Hydraulics and Hydraulic Motors. (Du Bois.) .8vo,		5 00
Wolff's Windmill as a Prime Mover.....	8vo,	3 00
Wood's Turbines.....	8vo,	2 50

MATERIALS OF ENGINEERING.

Bovey's Strength of Materials and Theory of Structures. .8vo,		7 50
Burr's Elasticity and Resistance of the Materials of Engineer- ing	8vo,	5 00
Church's Mechanics of Engineering.....	8vo,	6 00
Johnson's Materials of Construction.....	Large 8vo,	6 00
Keep's Cast Iron.....	8vo,	2 50
Lanza's Applied Mechanics.....	8vo,	7 50
Martens's Handbook on Testing Materials. (Henning.)...8vo,		7 50
Merriman's Text-book on the Mechanics of Materials...8vo,		4 00
“ Strength of Materials.....	12mo,	1 00
Metcalf's Steel. A Manual for Steel-users.....	12mo,	2 00
Smith's Wire: Its Use and Manufacture.....	Small 4to,	3 00
“ Materials of Machines.....	12mo,	1 00
Thurston's Materials of Engineering.....	3 vols., 8vo,	8 00
Part II.—Iron and Steel.....	8vo,	3 50
Part III.—A Treatise on Brasses, Bronzes and Other Alloys and their Constituents.....	8vo,	2 50
Thurston's Text-book of the Materials of Construction...8vo,		5 00
Wood's Treatise on the Resistance of Materials and an Ap- pendix on the Preservation of Timber.....	8vo,	2 00
“ Elements of Analytical Mechanics.....	8vo,	3 00

STEAM ENGINES AND BOILERS.

Carnot's Reflections on the Motive Power of Heat. (Thurston.) 12mo,		1 50
Dawson's "Engineering" and Electric Traction Pocket-book. 16mo, morocco,		4 00
Ford's Boiler Making for Boiler Makers.....	18mo,	1 00
Goss's Locomotive Sparks.....	8vo,	2 00
Hemenway's Indicator Practice and Steam-engine Economy. 12mo,		2 00
Hutton's Mechanical Engineering of Power Plants.....	8vo,	5 00
“ Heat and Heat-engines.....	8vo,	5 00

Kent's Steam-boiler Economy.....	8vo,	4 00
Kneass's Practice and Theory of the Injector.....	8vo,	1 50
MacCord's Slide-valves.....	8vo,	2 00
Meyer's Modern Locomotive Construction.....	4to,	10 00
Peabody's Manual of the Steam-engine Indicator.....	12mo,	1 50
“ Tables of the Properties of Saturated Steam and Other Vapors.....	8vo,	1 00
“ Thermodynamics of the Steam-engine and Other Heat-engines	8vo,	5 00
“ Valve-gears for Steam-engines.....	8vo,	2 50
Peabody and Miller. Steam-boilers.....	8vo,	4 00
Pray's Twenty Years with the Indicator.....	Large 8vo,	2 50
Pupin's Thermodynamics of Reversible Cycles and Saturated Vapors. (Osterberg.).....	12mo,	1 25
Reagan's Locomotive Mechanism and Engineering.....	12mo,	2 00
Rontgen's Principles of Thermodynamics. (Du Bois.)...	8vo,	5 00
Sinclair's Locomotive Engine Running and Management..	12mo,	2 00
Smart's Handbook of Engineering Laboratory Practice..	12mo,	2 50
Snow's Steam-boiler Practice.....	8vo,	3 00
Spangler's Valve-gears.....	8vo,	2 50
“ Notes on Thermodynamics.....	12mo,	1 00
Thurston's Handy Tables.....	8vo,	1 50
“ Manual of the Steam-engine.....	2 vols., 8vo,	10 00
Part I.—History, Structure, and Theory.....	8vo,	6 00
Part II.—Design, Construction, and Operation.....	8vo,	6 00
Thurston's Handbook of Engine and Boiler Trials, and the Use of the Indicator and the Prony Brake.....	8vo,	5 00
“ Stationary Steam-engines.....	8vo,	2 50
“ Steam-boiler Explosions in Theory and in Prac- tice	12mo,	1 50
“ Manual of Steam-boilers, Their Designs, Construc- tion, and Operation.....	8vo,	5 00
Weisbach's Heat, Steam, and Steam-engines. (Du Bois.)..	8vo,	5 00
Whitham's Steam-engine Design.....	8vo,	5 00
Wilson's Treatise on Steam-boilers. (Flather.).....	16mo,	2 50
Wood's Thermodynamics, Heat Motors, and Refrigerating Machines	8vo,	4 00

MECHANICS AND MACHINERY.

Barr's Kinematics of Machinery.....	8vo,	2 50
Bovey's Strength of Materials and Theory of Structures..	8vo,	7 50
Chordal.—Extracts from Letters.....	12mo,	2 00
Church's Mechanics of Engineering.....	8vo,	6 00
“ Notes and Examples in Mechanics.....	8vo,	2 00
Compton's First Lessons in Metal-working.....	12mo,	1 50
Compton and De Groodt. The Speed Lathe.....	12mo,	1 50
Cromwell's Treatise on Toothed Gearing.....	12mo,	1 50
“ Treatise on Belts and Pulleys.....	12mo,	1 50
Dana's Text-book of Elementary Mechanics for the Use of Colleges and Schools.....	12mo,	1 50
Dingey's Machinery Pattern Making.....	12mo,	2 00
Dredge's Record of the Transportation Exhibits Building of the World's Columbian Exposition of 1893.....	4to, half mor.,	5 00
Du Bois's Elementary Principles of Mechanics:		
Vol. I.—Kinematics	8vo,	3 50
Vol. II.—Statics.....	8vo,	4 00
Vol. III.—Kinetics.....	8vo,	3 50
Du Bois's Mechanics of Engineering. Vol. I.....	Small 4to,	7 50
“ “ “ “ “ Vol.II.....	Small 4to,	10 00

Durley's Elementary Text-book of the Kinematics of Machines.	(<i>In preparation.</i>)	
Fitzgerald's Boston Machinist.....	16mo,	1 00
Flather's Dynamometers, and the Measurement of Power.....	12mo,	3 00
" Rope Driving.....	12mo,	2 00
Goss's Locomotive Sparks.....	8vo,	2 00
Hall's Car Lubrication.....	12mo,	1 00
Holly's Art of Saw Filing.....	18mo,	75
* Johnson's Theoretical Mechanics.....	12mo,	3 00
Johnson's Short Course in Statics by Graphic and Algebraic Methods. (<i>In preparation.</i>)		
Jones's Machine Design:		
Part I.—Kinematics of Machinery.....	8vo,	1 50
Part II.—Form, Strength and Proportions of Parts....	8vo,	3 00
Kerr's Power and Power Transmission.....	8vo,	2 00
Lanza's Applied Mechanics.....	8vo,	7 50
MacCord's Kinematics; or, Practical Mechanism.....	8vo,	5 00
" Velocity Diagrams.....	8vo,	1 50
Merriman's Text-book on the Mechanics of Materials.....	8vo,	4 00
* Michie's Elements of Analytical Mechanics.....	8vo,	4 00
Reagan's Locomotive Mechanism and Engineering.....	12mo,	2 00
Reid's Course in Mechanical Drawing.....	8vo,	2 00
" Text-book of Mechanical Drawing and Elementary Machine Design.....	8vo,	3 00
Richards's Compressed Air.....	12mo,	1 50
Robinson's Principles of Mechanism.....	8vo,	3 00
Ryan, Norris, and Hoxie's Electrical Machinery. (<i>In preparation.</i>)		
Sinclair's Locomotive-engine Running and Management.....	12mo,	2 00
Smith's Press-working of Metals.....	8vo,	3 00
" Materials of Machines.....	12mo,	1 00
Thurston's Treatise on Friction and Lost Work in Machinery and Mill Work.....	8vo,	3 00
" Animal as a Machine and Prime Motor, and the Laws of Energetics.....	12mo,	1 00
Warren's Elements of Machine Construction and Drawing.....	8vo,	7 50
Weisbach's Kinematics and the Power of Transmission. (Herrman—Klein.)	8vo,	5 00
" Machinery of Transmission and Governors. (Herrman—Klein.)	8vo,	5 00
Wood's Elements of Analytical Mechanics.....	8vo,	3 00
" Principles of Elementary Mechanics.....	12mo,	1 25
" Turbines	8vo,	2 50
The World's Columbian Exposition of 1893.....	4to,	1 00

METALLURGY.

Egleston's Metallurgy of Silver, Gold, and Mercury:		
Vol. I.—Silver.....	8vo,	7 50
Vol. II.—Gold and Mercury.....	8vo,	7 50
** Iles's Lead-smelting.....	12mo,	2 50
Keep's Cast Iron.....	8vo,	2 50
Kunhardt's Practice of Ore Dressing in Europe.....	8vo,	1 50
Le Chatelier's High-temperature Measurements. (Boudouard—Burgess.)	12mo,	3 00
Metcalf's Steel. A Manual for Steel-users.....	12mo,	2 00
Smith's Materials of Machines.....	12mo,	1 00
Thurston's Materials of Engineering. In Three Parts.....	8vo,	8 00
Part II.—Iron and Steel.....	8vo,	3 50
Part III.—A Treatise on Brasses, Bronzes and Other Alloys and Their Constituents.....	8vo,	2 50

MINERALOGY.

Barringer's Description of Minerals of Commercial Value.	Oblong, morocco,	2 50
Boyd's Resources of Southwest Virginia.....	8vo,	3 00
“ Map of Southwest Virginia.....	Pocket-book form,	2 00
Brush's Manual of Determinative Mineralogy. (Penfield.)	8vo,	4 00
Chester's Catalogue of Minerals.....	8vo, paper,	1 00
“	Cloth,	1 25
“ Dictionary of the Names of Minerals.....	8vo,	3 50
Dana's System of Mineralogy....	Large 8vo, half leather,	12 50
“ First Appendix to Dana's New “System of Mineralogy.”		
“	Large 8vo,	1 00
“ Text-book of Mineralogy.....	8vo,	4 00
“ Minerals and How to Study Them.....	12mo,	1 50
“ Catalogue of American Localities of Minerals.	Large 8vo,	1 00
“ Manual of Mineralogy and Petrography.....	12mo,	2 00
Egleston's Catalogue of Minerals and Synonyms.....	8vo,	2 50
Hussak's The Determination of Rock-forming Minerals. (Smith.)	Small 8vo,	2 00
* Penfield's Notes on Determinative Mineralogy and Record of Mineral Tests.....	8vo, paper,	50
Rosenbusch's Microscopical Physiography of the Rock-making Minerals. (Idding's.).....	8vo,	5 00
* Tillman's Text-book of Important Minerals and Rocks.	8vo,	2 00
Williams's Manual of Lithology.....	8vo,	3 00

MINING.

Beard's Ventilation of Mines.....	12mo,	2 50
Boyd's Resources of Southwest Virginia.....	8vo,	3 00
“ Map of Southwest Virginia.....	Pocket-book form,	2 00
* Drinker's Tunneling, Explosive Compounds, and Rock Drills.....	4to, half morocco,	25 00
Eissler's Modern High Explosives.....	8vo,	4 00
Fowler's Sewage Works Analyses.....	12mo,	2 00
Goodyear's Coal-mines of the Western Coast of the United States	12mo,	2 50
Ihlseng's Manual of Mining.....	8vo,	4 00
** Iles's Lead-smelting.....	12mo,	2 50
Kunhardt's Practice of Ore Dressing in Europe.....	8vo,	1 50
O'Driscoll's Notes on the Treatment of Gold Ores.....	8vo,	2 00
Sawyer's Accidents in Mines.....	8vo,	7 00
Walke's Lectures on Explosives.....	8vo,	4 00
Wilson's Cyanide Processes.....	12mo,	1 50
Wilson's Chlorination Process.....	12mo,	1 50
Wilson's Hydraulic and Placer Mining.....	12mo,	2 00
Wilson's Treatise on Practical and Theoretical Mine Ventila- tion	12mo,	1 25

SANITARY SCIENCE.

Folwell's Sewerage. (Designing, Construction and Maintenance.)	8vo,	3 00
“ Water-supply Engineering.....	8vo,	4 00
Fuertes's Water and Public Health.....	12mo,	1 50
“ Water-filtration Works.....	12mo,	2 50

Gerhard's Guide to Sanitary House-inspection.....	16mo,	1 00
Goodrich's Economical Disposal of Towns' Refuse...Demy	8vo,	3 50
Hazen's Filtration of Public Water-supplies.....	8vo,	3 00
Kiersted's Sewage Disposal.....	12mo,	1 25
Leach's The Inspection and Analysis of Food with Special Reference to State Control. (<i>In preparation.</i>)		
Mason's Water-supply. (Considered Principally from a Sanitary Standpoint. 3d Edition, Rewritten....	8vo,	4 00
" Examination of Water. (Chemical and Bacteriological.)	12mo,	1 25
Merriman's Elements of Sanitary Engineering.....	8vo,	2 00
Nichols's Water-supply. (Considered Mainly from a Chemical and Sanitary Standpoint.) (1883.)	8vo,	2 50
Ogden's Sewer Design.....	12mo,	2 00
* Price's Handbook on Sanitation.....	12mo,	1 50
Richards's Cost of Food. A Study in Dietaries.....	12mo,	1 00
Richards and Woodman's Air, Water, and Food from a Sanitary Standpoint.....	8vo,	2 00
Richards's Cost of Living as Modified by Sanitary Science.	12mo,	1 00
* Richards and Williams's The Dietary Computer.....	8vo,	1 50
Rideal's Sewage and Bacterial Purification of Sewage....	8vo,	3 50
Turneure and Russell's Public Water-supplies.....	8vo,	5 00
Whipple's Microscopy of Drinking-water.....	8vo,	3 50
Woodhull's Notes on Military Hygiene.....	16mo,	1 50

MISCELLANEOUS.

Barker's Deep-sea Soundings.....	8vo,	2 00
Emmons's Geological Guide-book of the Rocky Mountain Ex- cursion of the International Congress of Geologists.		
	Large 8vo,	1 50
Ferrel's Popular Treatise on the Winds.....	8vo,	4 00
Haines's American Railway Management.....	12mo,	2 50
Mott's Composition, Digestibility, and Nutritive Value of Food.		
	Mounted chart,	1 25
" Fallacy of the Present Theory of Sound.....	16mo,	1 00
Ricketts's History of Rensselaer Polytechnic Institute, 1824- 1894.....	Small 8vo,	3 00
Rotherham's Emphasised New Testament.....	Large 8vo,	2 00
" Critical Emphasised New Testament.....	12mo,	1 50
Steel's Treatise on the Diseases of the Dog.....	8vo,	3 50
Totten's Important Question in Metrology.....	8vo,	2 50
The World's Columbian Exposition of 1893.....	4to,	1 00
Worcester and Atkinson. Small Hospitals, Establishment and Maintenance, and Suggestions for Hospital Architecture, with Plans for a Small Hospital.....	12mo,	1 25

HEBREW AND CHALDEE TEXT-BOOKS.

Green's Grammar of the Hebrew Language.....	8vo,	3 00
" Elementary Hebrew Grammar.....	12mo,	1 25
" Hebrew Chrestomathy.....	8vo,	2 00
Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures. (Tregelles.).....	Small 4to, half morocco,	5 00
Letteris's Hebrew Bible.....	8vo,	2 25



